

THE PACIFIC

Moore & Geo 16 1/2
400 Edwards



Volume LI.

SAN FRANCISCO, DECEMBER 5, 1901.

Number 49

Send Me

NOT mine to mount to courts where seraphs sing,
Or glad archangels soar on outstretched wing;
Not mine, in union with celestial choirs,
To sound heaven's trump or strike the gentler wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders or where Uriel waits.
But lesser worlds a Father's kindness know.
Be mine some simple service here below.
To weep with those who weep, their joy to share,
Their pains to solace or their burden bear;
Some widow in her agony to meet,
Some exile in his new-found home to greet;
To serve some child of thine, and so serve thee.
Lo, here am I: to such a work send me.

—E. E. Hale.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congressional Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

TERMS:

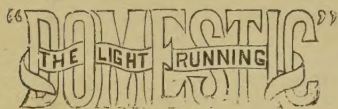
Per Year, in Advance, - - - \$2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your subscription is paid.

It is quite certain that, of all the things that minister to the welfare and good of man, of all that make the world varied and fruitful, of all that make society solid and interesting, of all that make life beautiful and glad and worthy, by far the larger part has reached us through the activities of the struggle for the life of others.—Henry Drummond.



Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent
1021 Market St., San Francisco
(Near Sixth)

AYRES' Business College
723 Market St.,
San Francisco, Cal.

Established fifteen years, and gives individual instruction in all branches.

Our \$50.00 Life Scholarship

entitles you to a complete Business education, including both the Commercial and Shorthand courses.

Tuition, per month, \$8.00.

We have just added 25 new, latest model Typewriters in our Shorthand Department.

This school secures more positions for its graduates than any school in California. From 300 to 400 positions are secured for our students each year.

Write for catalogue and specimen of penmanship

SCHOOLS.

POMONA COLLEGE, CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.

PROF E. C. NORTON, Ph. D., Dean.

IRVING INSTITUTE, Select Boarding and Day School for Young Ladies.

Accredited to the Universities.

Its elegant and commodious buildings on the northeast corner of California and Buchanan streets, San Francisco, have every modern convenience. Twenty-fourth year. Seminary and College preparatory courses. Conservatory of Music, Art and Elocution.

Preparatory department for little girls.

For illustrated catalogue, address the Principal

REV. EDWARD B. CHURCH, A. M.,

2126 CALIFORNIA ST.,
SAN FRANCISCO.

Pacific

Theological Seminary

REMOVED TO BERKELEY
Seat of University.

Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV J. K. McLEAN, D. D.
Berkeley, Cal.

The Sabbath Transferred

The Sabbath Question Settled.
Jewish Sabbath and Christian Sabbath Identical. Price reduced to Clergymen, Sunday School Superintendents and Teachers to \$1.00.

For circulars write to

JOHNS D. PARKER & CO.,
East Orange, N. J.

Stomach Trouble?

You need not suffer from it another day.

Quick Relief Stomach Tablets QRU

Immediate Relief. No Dieting. Speedy Cure

50c at Druggist, or by mail prepaid.

CALVIN ESTERLY, Proprietor, 420 Parrott Bldg.,
San Francisco. Trial Package Free.

HOTEL RAMONA

Adjoining Y. M. C. A. Building

130 Ellis Street, - San Francisco

—EUROPEAN PLAN—

First-class in every respect. Sanitary Plumbing, Hot and Cold Water in Rooms, Electric Lights and Bells.

CARS TO ALL PARTS OF THE CITY PASS THE DOOR

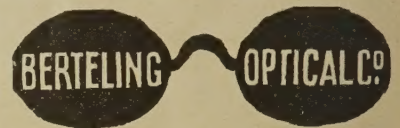
50c. to \$1.50 per day. Weekly and Monthly Rates Made

MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.

YOU DON'T SEE

Well, that is your fault. Come to us—it is our business to make you see. Has been our business for twenty-five years, and twenty-five years' advancement has placed us where we are. Does that mean anything to you?



16 Kearny Street.

H. NORDMAN, Vice-Pres. and Manager
A. W. KIRK, M. D., - - - Secretary

G. P. Prechtel { G. W. Keeler } W. J. Blain
Lena H. Snook
Golden Gate Undertaking Co
2425-2429 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy
Assistants

Blake, Moffitt & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

FRED WILSON, MERCHANT TAILOR.

Fifteen per cent discount
to Clergymen.

610 MONTGOMERY STREET;

N. E. Cor. Merchant St.

SAN FRANCISCO, - - CAL

H. Le Baron Smith

The American Tailor

320 Bush Street Above Montgomery
15 per cent to clergymen

Chas. H. J. Truman & Co.

Funeral Directors and
Embalmers.

318 Mason St., Bet.
Tel. MAIN 5213. O'Farrell and Geary Sts.,
San Francisco.

Chas. H. Jacob changed his name May 6, 1901, by Order of Court, to Chas. H. J. Truman

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, December 5, 1901.

Chinese Exclusion.

The indications now are that even on the Pacific Coast the people are not going to jump like a flock of sheep after some self-constituted leader and conclude, without earnest consideration, that the Chinese exclusion law should be re-enacted. People are beginning to enquire, just as "Aloha" enquired in the columns of The Pacific last week. They seek information; they seek light. With a large number of thoughtful people it is not yet a one-sided question. It is too far-reaching in its influences for them to allow themselves any hasty judgment.

Some are considering the matter simply from a commercial standpoint; others from the Christian, and some, of course, from both standpoints. In a recent number of the North American Review Ho Yow, the Chinese Consul, discussed the question from the view-point of the Chinese and argued that exclusion had been disastrous to the United States commercially and that it would prove more detrimental in the future than in the past. He said: "The greatness of the United States demands the trade of the Orient, and the Orient is China. The United States cannot get this trade without cultivating friendly intercourse with her people." Ho Yow said in that connection: "If there were a real Chinese grievance, if the laws were justifiable, I should not write this article. If the laws were harmful only to my own people, I should be content to hold my peace, upon the theory that Americans had a right to inflict upon other people whatever disadvantages their own benefits might dictate. But the condition is not that. The condition is that a certain aggregate of mischievous persons have imposed upon the ignorance and credulity of your working people, and caused them to demand the passage of laws resulting infinitely to their own harm."

In a later number of the same periodical, Mayor Phelan of San Francisco replied ably to Ho Yow, arguing that commerce is not sentimental, and that the Chinese government does not regard exclusion as necessarily an unfriendly act. In the face of the effort on the part of influential Chinamen to defeat the re-enactment of the law, and without plain declaration on the part of the Chinese government that they do not so regard it, it will be extremely difficult to bring people to the con-

clusion that they regard it in any other than an unfriendly light. Not a few individual Chinamen have said that they regard it as an unfriendly act.

But suppose it be granted that China does, or will so regard it. What then? There are those who say that this will not affect our commerce, that the Chinese will trade wherever they can trade to the best advantage. But here comes the rub for some who are anxious that nothing be done at this time to disturb our commercial prospects with China. They are not at all certain that such an unfriendly act—if it be so regarded—will not affect our trade relations and prospects with that people. But some go so far as to say that it does not matter if it does affect them, that it were better to have Chinese exclusion even if the United States lost every dollar of its trade with China. Such utterances have been made editorially in the San Francisco Post and the Tacoma Ledger. They cannot be taken as the sober judgment of men who have thought long and hard on this perplexing question. We venture the assertion that there are very few persons who, having so declared themselves, would not hasten to change the record if they were convinced that the United States by such enactment would lose all trade with China. All that The Pacific has to say now as to the probability of this loss is that it would be well for some to pause and ascertain, if possible, what this loss might be. We haven't tried the temper of the Chinese since China began to be aroused—certainly not as the re-enactment of our exclusion act will try it.

Here in San Francisco the newspaper sentiment appears to be almost on one side, anti-Chinese. One weekly paper, The News Letter, expresses its opposition to the exclusion measure as follows: "The friends of Chinese immigration should get together and make a fight against the passage of a law that will injure California more than any other State in the Union. * * * There is no sentiment in this matter of wanting the Chinese. The News Letter does not like them as a class, does not believe that they make good citizens or should be allowed to vote. They are good for one thing only—to work at the drudgery for which we can secure nobody else. The enormous increase of our fruit and grain industry leads to the belief that if we can secure cheap labor to take the place of the unreliable 'hobos' who will work only long

enough to secure money for a spree at the cheap wineries we can supply the world with food. The only cheap laborers available are the Chinese. The Chinese population of the State has decreased under exclusion from 70,000 to 40,000. We need 70,000 and more. The harvesting of our crops has become almost an impossibility. With plenty of Mongolians it would be an easy problem."

It is said that every prominent farmer and orchardist in California has been compelled to resort to the employment of Chinese help. And the voice from the canneries in Oregon and Washington, asking for some modification in their interests, goes on to Washington.

That straw vote taken recently, under the direction of the San Francisco Merchants' Association, is significant. To the question, "Do you favor the extension of the present Chinese exclusion act?" there were 425 ayes, 208 noes. To the question, "Do you favor a modified Chinese exclusion act?" there were 243 ayes, 376 noes.

It is worthy of note that Dr. John Fryer, Professor of Oriental Languages and Literature in the University of California, is pronounced in the declaration that our exclusion act is a gross breach of our treaty obligations to China.

In our opinion there is very little in the argument furnished by Chinatown—used by so many writers and orators against the Chinese. Let San Francisco move Chinatown and clean it and keep it clean. Chinatown speaks as defamingly against San Francisco as it does against China and the Chinese.

Nor is there anything in the argument that "we have failed to Christianize the Chinese population of California." Moffatt worked many years in Africa and Morrison in China, before a single convert was made. Something has been done, in a Christian way, among the Chinese in America; foundations have been laid; many lives have been transformed, and it is safe to say that the percentage of professing Christians among them is about as large as among any other people among whom an equal effort has been made. And some of these Chinese Christians, in the consecration of themselves and their pocket-books to the work of Christ's kingdom, are a shining example to our own people. It is beyond question that some of the very best influences at work in China today are those that have started in the Chinese missions in the United States. Witness the far-reaching influence in China of the men who have gone from our Congregational missions and schools. Thousands of Chinamen are today leavening China with the uplifting truths inculcated by Christian people here in the United States. Said the Rev. Dr. Noyes, some years ago, one who was for more than thirty years a missionary in China: "Nearly all the Chinese in the United States come from districts in the Canton province. Twenty-five years ago there was not a Christian chapel or school in all that region. Now there are few places in these districts where there is not a mission chapel within a distance the Chinese can easily walk." Giving the number of chapels

in which work was carried on by the denomination with which he was connected Dr. Noyes said: "Every one of these sites was obtained by the help of Christians who had returned from California. Of the thirteen native assistants who have labored at these stations, six were converted in California, one in Australia; and one received his first serious impression from a member of the Chinese church in California, on the steamer crossing the Pacific."

In 1887 the Rev. Dr. John Hall baptized in New York city a Chinese convert who, a little later, returned to his home at Ha Lo in a district about eighty miles from Canton. Soon a Chinaman who was not a professing Christian told the story of his work, as it came back across the Pacific, in the words: "About two years more all Ha Lo be Christian."

Failed, have we, in our mission work among the Chinese in America? Hardly. For these are but a few of the things showing the contrary.

Let Christian people think on these things. And let them also ponder the following, from an editorial in one of the papers advocating exclusion: "We are not asking to invade her dominion by any class of our people, and she will no doubt recognize the need of exact reciprocity in that respect."

How far China would go in retaliating for what she should consider an act of injustice it is impossible just now to tell.

It is important that people be started to thinking about this exclusion question, as many evidently have not been thinking about it. This is our object in writing as we have. How much in way of commerce, how much in missions, are the people of this country willing to surrender in China—if it should come to that?

As for The Pacific, it stands by the resolution adopted at the last meeting of the General Association of the Congregational churches of Central and Northern California: Referring to the restriction act soon to expire it was resolved: "That in the judgment of this body the provisions of any new restrictive act that is to take its place should be determined by mutual arrangement between our nation and China in accordance with the usual methods of international treaty procedure; and in terms which would be humiliating to neither nation, and which should accord with those high principles of advanced civilization and beneficence along which our government is aiming to act in all of its present international outreaches."

Query: Are we as a people, are Californians, beginning on this high plane? If not, why not?

"We have no doubt that there will be some restriction of Chinese immigration. In our opinion, however, much more than *Chinese* restriction is needed. Attention should be turned in some other directions. It is queer that there should be in some quarters so great an outcry against the incoming of Chinese and so little against other elements just as detrimental.

A Religion Suitable for Export.

Some very strange utterances came from the lips of the Rev. George Whitefield Stone, who spoke in the First Unitarian church of San Francisco on Thanksgiving Day. Mr. Stone, as he is pictured in one of the daily papers, is a pleasant-looking elderly gentleman whom the present writer, on acquaintance, in all probability would like in many respects, but whose views certainly as to Christianity and missions he could not embrace. Evidently Mr. Stone is not at all in harmony in belief and in methods of Christian work with the celebrated man of whom he is the namesake—George Whitefield, the great preacher of the evangelical revival of the eighteenth century.

Mr. Stone's address contained some things that were good and wise, and some that were other wise. He is the Pacific Coast field secretary of the American Unitarian Association, and it is significant that he was warmly congratulated at the close of his address.

The special and specific declaration to which we take exception is this: "We have not, up to this time, developed a religion suitable for export. We have not acquired a religion which has produced an ideal civilization. If, therefore, we have not proved the perfection of our religion, by its results upon our lives, in the name of humanity I ask, what right have we to impose that religion upon other nations? It is a travesty upon common sense and an insult to religion to enforce a gospel of love and brotherhood with battleships and bullets. Let us become educational and commercial missionaries. In these useful departments of human activity we are competent to help and elevate."

It is to be hoped that the congratulations the speaker received were on the really good portions of his address, and not on this wild statement as to our religion.

It requires only a study of the ethnic religions to lead to the conclusion in most minds that they are in no way comparable with the Christian religion. Prof. W. D. Mackenzie, who has made a thorough study of all religions, says that "it seems almost an impertinence to name these forms of religion in the same breath with the examples and precepts of Jesus Christ." Prof. Max Muller is perhaps the highest authority, and he has said that the study of the Oriental religions is sure proof of the immeasurable pre-eminence of Christianity. At the recent Ecumenical Conference on Foreign Missions Dr. John Henry Barrows said: "I have come home from Asia with a new sense of value to everything in civilization of that Christianity which has made civilization in England, in Germany, and in America." Dr. Barrows was President of the World's Parliament of Religions and Haskell Lecturer on Comparative Religions in the University of Chicago. In our own and in other lands he has had exceptional opportunity to study all religions and their influences. He counts as friends Parsees and Hindus, Buddhists and Confucianists and Shintoists, and Mohammedans—representatives, indeed, of every pagan religion.

He says that he has looked at these religions on both their ideal and practical sides, and that the world needs Christ; that there is "beneath the shining examples of the elect few in the non-Christian world a vast area of idolatry, and pollution, and unrest, and superstition, and cruelty, which can never be healed by the forces which are found in the non-Christian systems."

The transformations wrought everywhere by Christian missions show that we do have a religion worth exporting.

In 1833 Darwin said: "The Fuegians are in a more miserable state of barbarism than I had ever expected to have seen any human beings. * * * To send missionaries to such a set of savages, probably the very lowest of the human race, is utterly useless." In 1869 he said, after visiting their country again: "I certainly should have predicted that not all the missionaries in the world could have done what has been done." And he drew his check for an hundred dollars for missionary work.

When John G. Paton went to the New Hebrides, in 1858, the entire population of the islands were cannibals. In his own words, we contrast the conditions before missionary influences had been brought to bear upon them and afterwards: "There were 150,000 people on the islands then, all in the lowest depths of barbarism. Every widow was strangled to death the moment her husband died, that she might continue to be his slave. Infanticide was common, and children destroyed their parents when the latter became sick or aged. Neighboring tribes were continually at war, and the dead afforded feasts to the victors, as did the shipwrecked sailors and venture-some traders. Within fifteen years after the first mission was planted on the island of Aneityum the white population of the island, then over 3,500, had been led to embrace Christianity. Heathen practices were abolished, churches and schools were built, family worship was established morning and evening and God's blessing was asked upon meals."

But the Thanksgiving Day speaker protests against sending missionaries to the nations that are without the gospel of Christ for the further reason that it has not yet given us an ideal civilization. It is, of course, greatly to be deprecated that our civilization is not more Christian than it is. But it is a remarkably strange objection to make to missionary effort. Action accordingly in the centuries of the past would have left the world barren of missionary endeavor, and would have shorn our civilization—if, indeed, we had any at all—of all in it that is highest and best. Christianity in fact has made modern civilization.

This objection might, with equal reason—or unreason—be urged against the preaching of the gospel in our own land. The gospel has not made perfect the life of any preacher who proclaims it today from an American pulpit. A logical objector would call them all out and close the churches, leaving men and women to go their way henceforth without the message that has for long brought comfort to so many hearts.

But it has been said further that we are imposing our religion on these other peoples. A careful study of the facts in the case will show that there is no warrant for such an assertion; and as to enforcing our religion with battleships and bullets—to say that would be to libel this American republic. We are not aware of any Christian nation having used battleships and bullets for the forcing of its religion on any people. This has been done for commerce, but not for religion.

But when the door has been opened and the churches have sent their missionaries, and they are working under treaty stipulations, they have a right to and should receive the same protection that other citizens receive from the Government.

It was said, some months ago, that the missionaries were responsible for the outbreak in China. It is not said any more by any well-informed person. In the light that has been thrown on that trouble no sane, sober man of intelligence would be so rash as to make that assertion. It is worthy of note here that Li Hung Chang, when asked to give his view of the cause of that outbreak, while speaking bitterly against foreigners and some of their aggressions, never uttered a word against the missionaries; and when, in 1896, he visited this country, he thanked a deputation of the American missionary societies for what he was pleased to term their "arduous and much esteemed work in the field in China," saying: "The Viceroy fully appreciates the philanthropic object you have in view."

And as to India, how is it? A highly educated Hindu and government official told the American Board deputation that it was impossible for Hindus to remove the disadvantages under which the low castes and outcasts in that land live, and said, "We welcome the help that comes to them from embracing Christianity." And another native in one of the highest positions in India said: "The Hindu who has adopted the Christian faith has won the approbation of the ruling class and the love and esteem of his fellow-subjects." This was said, of course, having in view the power of the Christian religion to better social and economic conditions.

Speaking not long ago concerning the missionaries in Turkey, President Angell of Michigan University said: "The animosity, so far as it exists, has been largely due either to the rivalry of other sects or to the fact that largely the missionary work is carried on among the Armenians, with whom the Turks have of late been so at variance."

With slight exception, there is no objection to missionaries as such.

As we contemplate such facts as these, and think also of the comfort that has come to sin-burdened hearts in pagan lands, as well as in our own land, from the message of the Cross, we beg of that Thanksgiving day speaker and of the paper that so prominently published his utterance the privilege of reaching up and blotting out the word "not" from the declaration, "a religion not suitable for export." They are just as lying words as

the French prisoner, Charney, wrote on the walls of his cell, in the inscription, "There is no God." A little flower, as it struggled up between the cracks of the stones and breathed the sunlight of heaven, taught him their untruth. So also will the flowers of our religion, as they are found here and there in individual and national life, teach our Unitarian brother, if he will contemplate them, the untruth in the words, "A religion not suitable for export."

Surely a religion that has made a D. L. Moody, a Phillips Brooks, a William McKinley, has in it something suitable for export—and especially so when in those lands to which the missionaries carry it no characters can be found in any way comparable with these. And where in pagan lands today can be found a Catherine Booth, a Florence Nightingale, a "Mother Byckerdyke," a Clara Barton, or a Dorothea Lynde Dix? The mind turns of course to Pandita Ramabai as the only one in any manner comparable with these. But the Christian religion made Pandita Ramabai what she is today and what she has been for many years.

But why not send simply educational and commercial missionaries as the speaker suggested? Study history and see what education without Christianity has done for the nations of the past. Grece and Rome! Where are they? Their grand civilizations decayed and went down in darkness. On their ruins arose others which have been progressive and influential in proportion as they have enthroned him who was crucified at Golgotha. And as to commerce! That alone is always damaging. If there had been in China more of the ameliorating influence of the gospel and less aggression on the part of the nations that have been seeking their own aggrandizement, the history of the last two years would not have been written. Some of the nations exported too much irreligion and not enough religion. But if we were writing about commerce it would be easy to show that commerce owes far more to religion than religion owes to commerce. Missions prepared the way for commerce and government in Hawaii, in Samoa, in Madagascar, and in many another fair spot on the world's surface. Livingstone, a Christian missionary, opened up the great Dark Continent to commerce and civilization, and his body lies now in England's great abbey among her most exalted and heroic dead. And it is the admission of the highest authorities that England, without the ameliorating and conserving influences of missions and missionaries, could not have retained her Indian empire.

Even at their best American life and influences are not ideal. Let us not make the mistake of carrying them to other nations shorn of their best elements.

"Lord, God of hosts, be with us yet,
Lest we forget—lest we forget."

In the belief that there is a large field opening up for assistant pastors and salaried Sunday-school superintendents, Oberlin Theological Seminary is planning for the thorough training of such workers.

Notes.

The attendance at Hartford Theological Seminary this year is the largest in the history of the institution. There are 83 students enrolled; they represent 32 colleges and universities. In recognition of the emphasis that is being laid now on the teaching function of the ministry careful instruction is now given in pedagogy, psychology, and practical Sunday-school administration.

A good book to buy for the children at this Christmas time will be "Bob-tail Dixie." It is having a large sale in the East. The schools of Chicago adopted it recently for supplementary reading. It may be had for \$1 of Miss Abbie N. Smith, the author, at 210 Pennsylvania avenue, Lansing, Michigan, of the Abbey Press, 114 Fifth avenue, New York. Old as well as young will enjoy this autobiography of a dog.

Some time ago Mr. John D. Rockefeller offered to donate to Oberlin College \$200,000 provided \$300,000 additional be secured. The first of this month about \$96,000 remained unpledged. During the rest of the year the president, secretary, treasurer, and two of the professors are to give their time for the raising of this money. It is said that the cost to the institution of educating a student in Oberlin is from one-third to one-half what it is in many of the large universities.

The first ten days of February will be days of considerable interest and importance in Congregational circles hereabouts. It is during the first week of that month that President Barrows of Oberlin is to give his lectures on "The Theism of the Twentieth Century," at Pacific Theological Seminary in Berkeley. On the 2d of February Dr. Barrows is to preach in the chapel of Stanford University. On the 10th he will address the Congregational ministers of San Francisco and vicinity and the Congregational Club. We hope that it may be possible for Dr. Barrows, while here, to give some such address as that one given by him recently in the East on "The Growing Kingdom of God"—as it appears to a world-wide traveler.

The pastor of the First church, Oakland, carried last week's Pacific into his pulpit on Sunday morning and called the attention of the congregation to the editorial on "The Withdrawal of Missionaries from China Suggested." He advised every member of the church to read it carefully, stating that he regarded this single editorial as being worth the subscription price for the year. He also urged that those families who were without The Pacific ought to become subscribers, inasmuch as no Christian family can accomplish its entire usefulness without a religious paper. With the secular papers taking an adverse position regarding our missionary work in China, such editorials, Mr. Brown said, are of the highest value. This incident is referred to and these remarks given here with the hope that more pastors may be led to call the attention of their people, from time to time, to this paper, so essential in our Congregational work on the Coast. We know of other pastors who do refer to it in prayer-meeting and even quote from it in the pulpit. But there is room for more to do this, and perhaps for all to do it more frequently. The Pacific has many loyal friends in the membership of the churches, but there are too many well-to-do people indifferent to it. It must, if at all possible, be kept before the people in such a manner as to overcome this indifference. The editor of The Pacific is not asking for compliments. Let the plain, unvarnished truth be stated—that this paper is the best paper for Pacific Coast Congregationalists, and that loyalty to our

Congregationalism and the work of the Master's Kingdom demand its maintenance. And then, whenever possible, let reference be made to and quotation from the valuable articles appearing in its columns. We have been told by several persons lately that the Christian Endeavor notes, written by the Rev. J. H. Goodell, are the most helpful and suggestive of any coming to their notice, and these persons are not without much good literature on the Christian Endeavor subjects. Similar remarks have been made concerning the Sunday-school lesson notes written by the Rev. F. B. Perkins. And candidly, it is not too much to say that The Pacific has for some months had as fine a line of contributed articles as any paper in the country. We feel justified in saying this, because of the remarks made to us from time to time concerning those articles.

The Testimony of a Journalist and Diplomat.

Quotation was made in The Pacific last week from the Hon. John Barrett's testimony for missions, given recently at New Orelans. Mr. Barrett was for four years U. S. Minister to Siam, and spent some time in China and Japan. We give here in full his testimony, as he summarized it at the close of his address:

"1. In my experience as a United States Minister one hundred and fifty missionaries, scattered over a land as large as the German Empire, gave me less trouble than fifteen business men or merchants.

"2. Everywhere they go in Siam or Burma, in China or Japan, they tend to raise the moral tone of the community where they settle.

"3. They are the pioneers in education, starting the first practical schools and higher institutions of learning, teaching along lines that develop the spirit of true citizenship as well as of Christianity.

"4. They develop the idea of patriotism, of individual responsibility in the welfare of the state.

"5. They carry on extensive medical and surgical work, build hospitals and encourage sanitary measures, and have been the chief agency throughout Asia to check the spread of diseases like small-pox, cholera, and the plague.

"6. They do a great work of charity and teach the idea of self-help among masses otherwise doomed to starvation and cruel slavery.

"7. They are helpful in preparing the way for legitimate commercial expansion, and almost invariably precede the merchant in penetrating the interior.

"8. They have done more than either commerce or diplomacy to develop respect for American character and manhood among the countless ignorant millions of Asia.

"9. They are a necessity to the Asiatic statesmen and people, to provide them with that instruction and information required to undertake genuine progress and development."

The outlook for educational work in China seems to have improved considerably since the recent outbreak of the Boxers. The Rev. F. R. Graves, Missionary Bishop of Shanghai, writes to the Churchman that there has been an increasing call for western education, and that some of the officials have opened institutions of learning. It is said that the passing of the edict of the Empress, which abolishes the essay as a test in imperial examinations, means the introduction of western learning. Bishop Graves writes that the opportunity for the church is just at the present time; that if she will properly strengthen her educational institutions she can educate the future teachers and leaders of the people.

The Bystander.

Robert Louis Stevenson.

The Bystander has been reading the biography of this literary Scot and finds it rich with inspiring suggestion, romance, incident, travel and suffering. Stevenson is not being read as much as formerly, but his books have a large place in the reading of the world. His strenuous struggle against many odds, his battle with his body, his almost miraculous hold upon life, appeal powerfully to the minds capable of grasping his attitude toward life. The native Scotch faith more than once shows itself, especially in his beautiful prayers, and his declarations of faith in the manifestations of God.

The Stevensons have touched San Francisco in various ways and at various times. For some time Mr. Stevenson wrote special articles for the Bulletin. The Silverado Squatters tells the story of the trip up the Napa Valley. Monterey is also a centre of interest in the wandering of this delightful Bohemian. Mrs. Stevenson now resides in San Francisco. Mr. Balfour has made it possible for us to touch the lotus land of the south seas and feel the balmy breezes of the Pacific in these two volumes charmingly written.

An Evangelistic Movement.

A movement for the evangelization of San Francisco has been started by a gentleman who comes from another part of the country. His plan is to open a large downtown hall where services are to be held every night in the week. These services are to be conducted by the pastors of the city. The amount of money needed for the enterprise is the modest sum of ten thousand dollars.

The Bystander believes in evangelistic work in the downtown districts, but he believes such an enterprise is doomed to fail. The fact that a new speaker is to be heard every night is in itself a cause of failure. The masses are afraid of men who are seeking for their souls. Methods other than evangelistic must be used to attract people. Then, too, it is preposterous to think any such sum can be raised. The Bystander is not surprised that a stranger should come here and inaugurate such a movement, but he is surprised that the pastors comprising our ministerial bodies should give their sanction to such a hopeless venture. Men who have been busy pastors in this city for some years should know better.

The Chinese Question.

The Bystander has found some profit in reading the speeches and papers of the Chinese Exclusion Convention held in Metropolitan Temple, San Francisco. He has been impressed with the force of public opinion back of it, and with the arguments offered against Chinese immigration. Since the Geary law was passed the Christian workers on the Pacific Coast have established cordial and pleasant relations with the Chinese. Missions have been established and much good has been done. The immigration of the Chinese coolies, however, is a question to be treated apart from the good we have done or the good we mean to do the Chinese who are now under our fig-tree. It is not a California question, but a problem of the nation. Thoughtful men see evil ahead under a law admitting the millions, or at least the thousands, who would come. It is not only a matter of protection to us, but of justice to China, that there should be some law of exclusion.

The argument of human brotherhood is a beautiful sentiment which must not interfere with the hard facts of the case. The Chinese are not easily made over into American citizens, despite the fact that some profess conversion. The man who shakes the acorns from the Sara-

toga oaks wonders if the Golden Rule is being violated. Let him let down the bars of his own beautiful ranch and permit indiscriminate immigration of Chinese or his neighbor's cattle, and see what he thinks. He will probably resort to some form of practical protection. What is true of the ranch is true of the nation. Things must be done decently and in order in this world, and the time has not yet come for the immigration of Chinese coolies.

The Christian Church must meet its obligations to labor as certainly as it does to China. No right is violated in exclusion; no missionary obligation is abrogated; no responsibility is shifted or ignored. It is a question of national common sense, of economic prudence, of industrial necessity.

The Bystander believes that the re-enactment of the Geary law will be honorable to America, and not humiliating to China.

The Power of the Press.

The Evening Post of New York has just celebrated its hundredth anniversary. The Evening Post belongs to the older school of American journalism and reflects a certain editorial dignity which dates back to the days of Horace Greeley and the New York Tribune.

Wendell Phillips once said that the Government of the United States was run, not by Congress, but by the penny papers of New York. He could not say as much today. Here in San Francisco it is beginning to be understood that the man or movement which is supported by the papers is sure of defeat. The New Charter was elected against the opposition of the Press, and the present Mayor was about the only candidate who was not heartily endorsed at least by one morning paper. Ink has done about as much for this country as blood. Indeed, it has done more, but the local paper is no longer a force in the community. People have lost faith in the editorial sincerity of the daily paper. Men are doing their own thinking. They look in their papers for stock reports and prize-fights, not for information on ethical and political problems. There are no independent newspapers. The sensationalism of the press has seriously militated against the influence of respectable journalism. The journals which make, rather than reflect, public opinion are the strong magazines, like the "North American Review," the "Forum," "Nineteenth Century," etc. American journalism, like all institutions, is passing through a transition. Meanwhile, the common man is getting wide awake.

Those "New Truths."

Editor Pacific: Brother Windsor asks of "Bystander" what are the "new truths" which the pulpit of today is under pressing obligation to preach to bring this world to Christ. As "Bystander" does not give him the statement which he asks, allow me to give him the list as stated by a well-known writer. He says: "The new gospel, like Calvinism, has its five points, viz.:

"1. The universal Fatherhood of God and consequent brotherhood of men, apart from redemption.

"2. Christ, the perfection of humanity, a martyr to truth, and an example for imitation—not a vicarious Savior.

"3. Sin—a misfortune and a disease—possibly a necessary means of obtaining perfection—"a fall forward."

"4. Salvation by character and universal destiny, a development to perfection, here and hereafter.

"5. The Bible, the best of books, inspired but not infallible or inerrant—dependent for authority upon the attestation of inner consciousness."

Acorns from Three Oaks.

Aloha.

A Beautiful Funeral.

So many friends love Mr. and Mrs. Sidney Yarrow and have admired their baby boy, Sidney Burton, that I am moved to tell of the fit funeral of the beautiful child. The Scripture seemed to be fulfilled which says "It is better to go to the house of mourning than to the place of feasting." It didn't kill our Thanksgiving joy to sorrow with these bereaved friends on Friday. It enriched it. The notice that the treasured dust would be brought to his mother's old home, to be laid in the ancestral burying-ground, was given at Thanksgiving service. It made many unbroken groups more thoughtful and grateful amid their festivities. When we heard Burton Palmer pray in the old homestead and looked in his sisters calm face ere the little white coffin was taken to the hillside church, we felt that death was beginning to be swallowed up in victory. It was not a crowded church for a worked-up audience. Every attendant had a reason for being there. Pastor Cross took reverent charge and read the unworn and living Scripture which has told us all we know about the safety and blessing of our dear ones whom we lay away in gospel hope. There was no rasping music, but the solid hymn, "Love Divine, All Love Excelling" and another like unto it sung congregationally. Brother Atkinson, a close friend of the chief mourners, came from San Rafael to speak special words of comfort. When we heard him we knew why his Master had sent him. One privilege of sympathetic prayer was given to a brother and friend who long ago let his only child go up among the angels, and so could feel for these bereaved young pastors and the wife and sister, who has this deepest and richest preparation added to her much culture for Christian work. The sweet child-form had not been emaciated by long sickness. The small white coffin opened like a shining sea-shell, in one part of which the child's figure rested with flower in hand, as if for a morning sleep. The procession of lookers-on was omitted. The agonizing last parting of the chief mourners was transformed as the loving group, smiling through many tears, stood about their dear friends who had had the honor of making such contribution to the choir of angels. With indescribable sweetness and simplicity earth's goodness to the little darling was said, the privilege of the last kiss being reserved for the brave mother. It was not a hireling service which ministered for the procession to the graveyard and the continued simple service there. Our pastor has no graveyard ritual. His faithful, kindly gospel fits each case with sincerity and is a true and effective, though ideally brief, sermon. Rocklin friends and others whose hearts were drawn to the winsome-babe at the Oakland Association will have heart to read of this service. Heathen have no such burials. Holy hope and triumph are vouchsafed only to those to whom Christ gives peace.

A Brave Newspaper.

Pacific friends who rejoice in the stand for righteousness our own home religious paper takes will be glad to learn of the yet higher stand than ever before which the San Jose Mercury reaches under new and genuinely religious administration. This is not to say that it reflects absolutely one's own Christian opinions. It does not. But never since our youth, when the Independent and the New York Tribune plead for freedom for the slave, have the columns of a daily paper been more stimulating than those the San Jose Mercury spreads for us now. They ought to bear fruit as notable and sure as the campaign for clean government in Greater New York. We believe they will. The malfasance of gang officers and

the rottenness of the saloon practices are getting thorough ventilation. Reform has begun. And in the next campaign both principal papers of San Jose promise to be on the side of decency. Life seems to be worth living with such adjutants.

I do not know how much of the incisive and heroic reform of the daily gets into the weekly Mercury. It would be a breath from another world to many Californians to read the Mercury now. I pay for my copy, and from the standpoint of the citizen and the patriot commend others, who watch every sign of the Kingdom, to "watch and pray" for the light beginning to blaze in the county seat of beautiful Santa Clara. It seems bigger and better than a passing whim. It bears some genuine marks of being lighted by "the Light of the World."

A Great Opportunity.

Mr. Rockefeller has promised Oberlin College two hundred thousand dollars cash if her friends will give her three hundred thousand dollars more. This larger sum must be pledged by Jan. 1st and paid by May 1st, 1902. I only know one rich man in all the Oberlin family. He has built and endowed the Warner Conservatory of Music and aided his alma mater in many ways. The faculty, trustees and friends of that beloved school have been at work and have less than thirty days to make up seventy-five thousand dollars to clinch Mr. Rockefeller's two hundred thousand. To go on a personal canvass for this honored and useful school is an impossibility. Little is left but prayer and pencil. Will not every friend of Oberlin, in his or her degree of affection and responsibility, consider this matter. Where you can influence one dollar in favor of the good cause, will you not do it? If you can touch one grateful colored man and get one dollar, it will help. Tell him Oberlin was the first school in the North to open its doors to aspiring students of his race. Set him at collecting dollars from men of his kind and tell him to take the cause of the growing school into the prayer-meeting of his church, from now on until he hears the desired end has been reached. Had you a father who was won to Christ by President Finney? Was your pastor a man whose heart was made warm in the evangelistic atmosphere there, so that the comfort and gladness of the gospel have come to you through him? I am not begging you outsiders to give. I am only asking you to THINK. I am thinking, for I owe more to Oberlin than to any other earthly influence. If these acorns shall have an Oberlin flavor until Jan. 1st, the Pacific knows what Oberlin has been worth to the world and will be 'most as glad to have Oberlin win as it was rejoiced to receive Bro. Coleman's gift of the printing press. If I have not thanked him for my share of the printing press, let me do it now. The linotype will glow to report, in its first issue of 1902, that two hundred thousand dollars of the Standard Oil money is to give the clear light of an Oberlin education to the workers of the middle decades of the twentieth century. Every dollar contributed in the closing month of this year will bind four dollars and twenty-five cents pledged conditionally. That is a big multiplication of your gift. It touches me; ought it not touch some of you? Ten dollars binds forty-two dollars and fifty cents. Blessings on the men and women who consider this crisis in the affairs of a school dear to Jesus Christ.

A calm, restful temper grows as self is learning to lose itself in God. Such grace tells gradually on the daily life: even the minutest detail may be brought under the power of God, and carried out in union with him,—T. T. Carter.

What Is the Matter with the Church?

W. H. Searby.

Editor of the Pacific: I have been greatly interested in the paper of the Rev. George B. Hatch, and the criticisms upon it by yourself, the "Bystander," and others—all, I believe, members of the clergy. May a layman tell the clergy how this question looks to him? In attempting to do this, I am sure I need not fear such a rebuff as that once given by the clergy when they said, "This people that knoweth not the law is accursed."

Mr. Hatch attributes much of the apparent waning interest in the church to the teachings of evolution. I am not competent to say whether the hypothesis or theory, whichever it may be, of evolution, has been proved in regard to natural science, nor do I profess to know the limitations which, perhaps, ought to be put upon it, as an explanation of the Divine method in nature. Still less would I dare attempt to follow its application through all the intricacies of philosophy and theology. What I want to know is, what is the truth? Is the doctrine of evolution, as now generally accepted, true? Can it be applied alike to natural science, to philosophy and to theology? If it is not true, or if so much of it as is true is being faultily applied so as to produce the effect of untruth, I want to know that, also. If truth, absolute truth, whether in natural science, philosophy or theology, is at variance with my views on these subjects, then the sooner I know it and change my views to harmonize with absolute truth, the better. My wrong belief in a dogma or series of dogmas, whether in science or religion, is a misfortune to me, and can never make those dogmas true. On the other hand, if the doctrine of evolution has been proved, or is hereafter to be proved true in the domain of natural science, but is being imperfectly or wrongly applied to philosophy or theology, the sooner that misapplication is corrected, the better.

But it appears to me that my esteemed clerical friends are on the wrong tack. In seeking an answer to the query, "What is the matter with the Church?" they have assumed that it is the preaching that is at fault. The trouble is deeper and requires different treatment from that which seems to be in the minds of your correspondents. If the trouble were in the preaching or the theology, the hearers would be those who would complain; and if they ceased attending church, their reason would be that they did not like the preaching. I have conversed with many non-church-goers, and do not find them complaining of the preaching. Their reason for non-attendance is, if expressed in a few words, that they have no use for the whole thing: they don't want the church, nor the minister, nor the preaching, and have no wish to be identified with the institution of which these are parts. Endeavoring to ascertain the reason for this feeling, I have not found any general complaint against the theology, the Bible or the preaching, but a condition of total indifference to all of them.

If this be the case, to what must it be attributed? So far as I have been able to learn, there is a very extensive feeling that church people live in a little world of their own, which does not include the rank and file of what may be termed the world's people. Among the laboring classes and mechanics the feeling is general that the church does not care for them, that churches are for the well-to-do classes, and that they are not wanted in the churches unless they can contribute money. They point, with a force which it is difficult to parry, to the fact that whenever a serious difference arises between capital and labor, the clergy and the church, if they notice the trouble at all, are generally found on the side of cap-

ital. They point to the fact that the church, as seen in its most prominent representatives, is overwhelmingly in favor of cheap labor, which means for the laboring classes a bare subsistence. This feeling is deep-seated, and while I know that in many cases the points I have mentioned are exaggerated in their minds, yet I have often been pained, in times of the severest strain upon our laboring classes, to notice the total absence of any allusion to the troubles that so sorely press upon them, in the prayers or other public ministrations of our clergy. When everybody's heart was touched at the death of President McKinley, the clergy, almost to a man all over the country, voiced their feelings in prayer and sermon, and this was right; but when ten thousand families in this city saw hunger staring them in the face, and the Messenger of Death came to five or six of them through a strike, there were many pulpits in which there was no echo of sympathy with the afflicted families, who probably in the majority of cases were innocent sufferers. What does this mean? If the church had been as much stirred as it ought to have been by the calamities that came to thousands of worthy people, for whom Christ died no less than for us who sit in our pews, how was it that their troubles did not evoke the most earnest expressions of sympathy and interest at such a time as that?

Churches live too much for themselves. Their own financial burdens, and the exigencies that arise by reason of their struggles for existence, absorb altogether too much of the care of their most active members and their largest contributors; but this is not regarded by the laboring classes as a sufficient reason for the absence of a lively manifestation of concern for the troubles that threaten to overwhelm them and their families.

Let us look at another class, the clerks, storekeepers, farmers, and the middle classes in general. From these come chiefly our church congregations, and yet among them the number of non-church-goers far exceeds the regular attendants. Why do they stay away? Chiefly, I think, because, as they see it, the church seems to be living for itself. They criticise the rivalry between churches, and condemn some other things that are "of the earth, earthy," but these they would forget if they were impressed by the services when they do attend, and were made to feel that there was something that church people had which they did not possess, but must get at any cost.

But too many of this class do not go to church at all. They do not regard church attendance as a necessity. Too often they fail to see any marked difference between church members and others, and so they conclude that going to church is rather a matter of habit than of vital concern. They do not realize that the church exists for the sole purpose of satisfying man's spiritual necessities. They find the church tabooing many innocent amusements, while providing nothing to take their place. They find the church people indulging in some amusements between which and the forbidden ones they can see no difference. In business methods they find not a few church members following the examples of their competitors who make no profession of religion, and condoning these practices on the ground that they "have to do it."

If I have not overstated the matter, and I believe I have not, it is not to be wondered at that many persons fail to realize the need of the church, and see in it little to attract. The man who feels the insufficiency of temporal things to satisfy the cravings of his soul, and is in earnest in seeking what he must do to be saved from the promptings of sin within, and the temptations from without, will be apt to look to the church, and seek there the

peace for which his soul longs. But there still remains the great Army of the Uninterested, who fail to find in many of our church services anything but a pleasant way of spending an hour.

What, then, is the matter with the church? It needs to see the world that now is as others see it. It needs to take a livelier interest in the troubles and woes of those who never cross its threshold. It needs to interest itself actively in their condition, their pleasures and their trials. It needs to do what it can to ameliorate the condition of the unfortunate and those whose circumstances, while above actual poverty, are still to be included in the ranks of compulsory, hard labor. It needs to show to all, by its unselfish work for others, and above all by its intense interest in the things that are spiritual and eternal, that it is a necessity of these times and of all times. The church that will do this need not be worried about evolution or socialism. "If any man will do His will, he shall know of the doctrine."

San Francisco, November 25, 1901.

Special Evangelistic Meetings in Matsuyama.

Sidney L. Gulick.

The second series of special evangelistic meetings has recently been held in this city, with good results. By way of preparation, the members of the Kumiai Congregational church held a series of prayer-meetings for the four days immediately preceding the preaching services. During the day, street preaching and advertising of the approaching meetings were vigorously carried on by a small group of workers; the entire city was thus fairly notified. The preaching services lasted four days—October 26th to 29th. On the first two, we divided our forces preaching in two places; one in the eastern and one in the western part of the city. Mr. Osada of Kobe came to our assistance the two last days; we accordingly concentrated our efforts at the main church. On account of rain and a severe storm our audiences were not so large as at our meetings last June, but the results were perhaps more striking. By mere "chance," as we often say, Mr. Muramatsu, a reformed ex-convict, who is doing a great work for ex-prisoners, came to us in the midst of our meetings. We asked him to speak one night. It so "happened" that the weather was good and our largest audience was on hand to hear his impressive account of his own degradation in sin and his salvation while in prison, through the study of God's Word. As he told of his return to his home and his mother after seventeen years of separation, a separation due wholly to his wild, selfish, sinful life—to a home and a mother who had long given him up as dead, he himself was moved to tears and large numbers of the audience were sobbing, while none remained unaffected. It was by far the most touching testimony and the most effective witness to the power of the gospel of Christ to save a man from sin and from himself that I have heard in Japan.

The results of our four days' preaching services were thirty-five decisions to study the teachings of Jesus. Following the custom in other parts of Japan, the question was not put asking for complete surrender to Jesus. I am not sure whether this is the wiser course or not. Much depends, of course, on the preacher and the leader of the after-meeting. The Japanese workmen themselves doubt the wisdom of pressing the second question, saying that seekers are frightened, fearing that they may be caught in a trap of some kind if they confess to a decision to accept Jesus Christ. But it is a good thing to secure soon the decision to study Christian truth sincerely. Whoever has gone far enough to decide that much, is

well on the way toward a full decision, which will come in due time.

Two days after the special meetings a sociable was held for the purpose of introducing the new seekers to the Christians and making them feel at home among us. The sociable proved a success, nearly all the seekers attending, and some of them speaking of their experiences. It may be well to state that of the thirty seekers secured by our first series of meetings, held in May and June, twenty are now members of our church. We hope for equally good results from the series just concluded.

An Important Assembly.

H. H. G.

The National Conference on the Christian Principles of Civil Government which met in Pittsburg, on the 19th to 21st inst., was attended by more than five hundred persons. A large number of these were delegates appointed by churches, local conventions, and young people's societies, and a large proportion were ministers.

An address of welcome was delivered by the Rev. S. Edward Young, pastor of the Second Presbyterian church, in which the conference was held, and by the Rev. W. H. McMillan, D.D., of Allegheny, in behalf of the young people's societies.

The first address of the conference was by the Rev. T. P. Stevenson, D.D., of Philadelphia, on "The March of the Nations Toward the Kingdom of Christ." This was a review of the events of modern history which show that public morals are improving, that the sway of the Christian nations is being extended over the whole earth, and that the governments nominally Christian are becoming more and more Christian. The Rev. S. F. Scovel, D.D., of Wooster University, spoke on "Practical Methods of Christian Education in the Public Schools"; Congressman Robt. Walker Taylor, of Ohio, on "The Place of the Family in Our National Life"; Mr. Clinton Rogers Woodruff, Secretary of the Municipal League of Philadelphia, on "Municipal Reform—The Moral Elements in the Problem"; and President Charles A. Blanchard, of Wheaton College, Illinois, on "The Bearing of National Reform on Spiritual Interests." "The Expression of Our National Christianity in Fundamental Law" was discussed by the Rev. Dr. McAllister, of Pittsburg, and the Rev. H. H. George, D.D., Field Secretary of the National Reform Association.

Resolutions were adopted insisting on Christian training in the public schools as essential to a good and patriotic citizenship; on a national marriage and divorce law in accord with the law of Christ; condemning the Sunday newspaper; protesting against the re-enactment of the Chinese Exclusion Law, while favoring impartial restrictions on immigration. The resolutions also ask for suitable Christian acknowledgments in State and National Constitutions, as logical and consistent steps towards the attainment of all these ends.

Allegheny, Pa., Nov. 25th.

Don't measure God's mind by your own. It would be a poor love that depended not on itself, but on the feelings of the person loved. A crying baby turns away from its mother's breast, but she does not put it away till it stops crying. She holds it closer.—George MacDonald.

Our Catholic exchanges have pleasure in announcing that the young lady whom Senator Depew will soon claim as his bride is a member of the Roman Catholic communion.

The Sunday-School.

BY REV. F. B. PERKINS.

The Making of a Nation. (Ex. xii: 1-17.)

Lesson X. December 15, 1901.

V. The Uniting Bond.

What July 4th, A. D. 1776, is to the United States of America, that April 14th, B. C. 1491 was to the Hebrew people—their national holiday. To our fathers' Declaration of Independence, the Pasover corresponds—the sealing, constituting act. Of both, too, a permanent memorial has been secured by yearly celebration.

The Story.

Four days, at least, have elapsed since Moses left the audience chamber of Menephtah (x: 28, 29), after denouncing against him and his land Jehovah's final judgment (xi: 4-8). Up and down, throughout Goshen, God's prophets have been moving, in conference with leading men of the Israelites, preparing for the impending movement. By their direction rendezvous have been appointed, the scattered Hebrews gathered into families (according to tribal connections), for each of which a yearling lamb has been provided. Thus the people were awaiting further orders, under strict instructions to keep within the shelter, each of his own house (xii: 22).

How far the details of the Passover observance (xii: 1-17) had been communicated to Moses, we cannot know. But it seems altogether improbable that the program should have been laid, by him, before the people at this time. We would rather suppose that, to them, instruction was limited to the general fact that Jehovah was about to work their deliverance, and that they must be prepared to follow his directions, whatever these might be. More detailed explanations (e. g., xiii: 3-10; xii: 24-28) doubtless were added, when encamped about Succoth, or at some other station.

So it was that, toward evening of the 14th day of the month Abib, messengers passed swiftly from house to house, notifying its inmates to hold themselves in readiness to leave at a moment's warning; and, thus prepared, to kill, roast, eat, and otherwise dispose of the lamb according to directions (xii: 21-23; 8-11).

With awed hearts they were thus engaged when, at midnight, from all the region roundabout, rose cries of terror and distress. Loud lamentations and wailings issued from every Egyptian home. It had come to pass, as Moses had predicted. Jehovah was smiting all the first born in the land of Egypt, from the first born of Pharaoh—his father's associate on the throne—unto the first born of the captive that was in the dungeon; and all the first born of the cattle. Everywhere sudden sickness (apparently akin to the terrible bubonic plague) was swiftly carrying mortal agony and death throughout the homes of Egypt. Nor were the people slow to trace the event to its cause. From the distracted king swift messengers went out to find Moses and Aaron; empowered to grant all their demands, and to beg them to depart without delay. The cry was echoed from palace and hovel: "Go, go at once; or we are all dead men."

Hard upon this came the expected orders to the Israelites from Moses, through the elders: "Go forth. Rendezvous at Succoth." And they went, waiting for nothing; hastily rolling together what could be carried on their persons; out into the solemn night, amid the terror-stricken Egyptians, who more than willingly loaded them with jewels of silver and jewels of gold, and raiment; out by families and tribes, with flocks and herds, throughout all the district of Rameses,

they poured, and took up their march toward Succoth. "Egypt was glad when they departed; for the fear of them had fallen upon them" (Ps. cv: 38). But what a sight that must have been when, in the morning, the broken-hearted Egyptians, leaving their own unburied dead, peered into the deserted homes of their bondsmen, each marked by the mystic sign, and saw that the curse had not touched one of them. Only against "all the gods of Egypt," their own trusted defenders, had Jehovah executed judgment (xii: 12); here, none had escaped. But one more lesson that proud nation shall have—and all who read this record (xiv: 26-31)—that the Lord Jehovah, and he alone, is an everlasting Rock and sure defence of those who trust in him (Isa. xvi: 3, 4).

Such was the august beginning of the Hebrew nation (xii: 1, 2). Let us go back now, in imagination, and mark

The Significance of the Passover.

1. It was distinctively a family observance; shown to be so, alike in its original institution (xii: 3) and in the provision for its perpetuation (xii: 24-27). The father was the priest; continuing so, in the Passover celebration, even after the establishment of tabernacle and temple service, and down to the present time. The family, it would seem to be implied, is the real religious unit, and will presumably move as a whole. The grace which finds lodgment in the parental heart may be expected to flow out and become the children's heritage. That is the ideal of salvation. The family was ordained to be the principal channel of divine revelation. That is a cardinal truth; brought to view afresh at every advancing stage of God's evolving purpose (cf. Gen. iii: 15; xii: 3; Ex. iii: 15; Luke i: 32, 33, et al.). The household ought to be the radiant centre of religious life today. That it is not so; that the piety current among us seems to possess so little of penetrative and assimilative power within the family, is its weakness and its shame. It is a state of things which imperatively calls for another Elijah to turn the hearts of the fathers to the children, with passionate determination to make of them a people prepared for the Lord. That would be the signal for another advance in God's redeemed people toward the full possession of their inheritance.

2. Again, the Passover celebration was primarily and chiefly a *sacrifice*, not a *festival*; not a joyous thank offering, but an offering of *blood*, involving a violent, painful death. This was its central feature. The Israelites were familiar with such scenes. The sombre Egyptian worship was full of them. And they had one constant, pervading significance—a confession of unworthiness and a plea for mercy. It could have hardly been otherwise than that the pitiful moan and the glazing eye of the Passover lamb would speak a similar language to the minds of the Israelites.

Their own traditions expressed the thought no less clearly. It was not until afterwards, indeed, that Moses laid down the dictum: "The life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement, by reason of the life" (Lev. xvii: 11); but the spirit of that law ran back to the word of Jehovah to Noah (Gen. ix: 4) and had not unlikely become familiar in their own experiences.

We cannot be wrong, then, in interpreting the sacrifice of the Passover, as *primarily* an expression of penitence and prayer for the divine favor.

3. In the next act in the service, moreover, we see a carrying out and completion of this idea. The sprink-

ling of blood upon the door-posts and lintel was the concrete avowal of their filial relations to Jehovah; a public notice that the house and all its inmates were under His protection. Done by his command, the blood became his sign manual, and pledge of acceptance. Very beautiful and tender, also, is the form in which he accepts the offered trust. "The blood shall be to you for a token upon the houses where ye are; and when I see the blood I will *pass over* you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt" (v. 13). For this word "passover," as Dr. Fausset points out, is the same which Isaiah uses, declaring (Isa. xxxi: 5): "As birds flying so will Jehovah defend Jerusalem, defending also he will deliver it, *passing over* he will preserve it." It is the picture of an eagle hovering over the nest which holds her young, slowly sailing to and fro, with watchful eye and shielding wings. The representation is also akin to that of our Lord bemoaning the obduracy of Jerusalem, whose children he longed to gather within his protecting embrace, as a hen her chickens beneath her brooding wings (Matt. xxiii: 37). Such, for all time, and for every trustful soul, is Jehovah, our God; that is his picture, and how gloriously he fulfilled this pledge to the Israelites the events succeeding showed. But observe that it was the trust of penitence which was thus accepted and rewarded. The sacrifice came first.*

4. The meal of which the families partook testified to the same facts. It *followed* the sacrifice, and rested upon it. It was a joyous celebration; but the joy was like sunlight shining through clouds. It was an awe-filled, chastened gladness. The order prescribed for subsequent celebrations set this connection in even bolder relief. The Passover sacrifice always ended in a feast, but the flesh of which its participants partook must have passed through the purifying bath of fire; the bread they ate must be uncorrupted by leaven; and withal, there was to be the accompaniment of the bitter herbs—reminders both of the hardship of Egyptian servitude and of their own personal ill desert (xii: 3-20, et al.).

Still later there was added to the Passover celebration proper, the harvest festival of first fruits (Lev. xxiii: 10-14). But this was not only subsequent to the other in point of time, but secondary and complementary to it in significance and importance.

5. Not less suggestive was the prescribed attitude of this redeemed people in partaking of this paschal meal—loins girded, shoes on the feet, staff in hand, and in haste. It was Jehovah's passover. His people were not to eat the bread of luxury. They were being saved to a life of activity. There was a pilgrimage before them. It was strength for service which was their need and Jehovah's boon. And here, too, under the particular an universal truth is couched. For, as in a blade of grass all the laws which govern the universe are involved, so in this enabling act of the Hebrew commonwealth, its entire history and the governing principles of the world were foreshadowed.

Let us, then, mark

The Result of the Passover.

From that day onward a peculiar tie bound together Jehovah and Israel's children. The family now widens into the nation; and the Hebrew nation starts into being as not only a saved, but a redeemed people. Life, for their lives, had been paid. They were God's people because he had redeemed them. They were the ran-

somed of the Lord. This was their distinguishing characteristic, everywhere emphasized. It pervades the entire Old Testament Scriptures after this. It passes over into the New Testament and becomes the distinctive designation of God's beloved children, for all subsequent time—"bought with a price," "redeemed with precious blood, as of a lamb without spot or blemish"; so we trace back our spiritual lineage.

The immediate consequence of this Passover sacrifice was startling. Jehovah laid claim to every first-born son, and to every firstling of a beast. So far as their old, natural lives were concerned, these were forfeited to him. Henceforth they were not their own. They belonged to Jehovah. Apart from him and his service no one of them had any lawful, individual life. Every first-born son of Hebrew parents was thus, in the very event of birth, dedicated to Jehovah, bound in an especial manner to be governed and controlled by him. Every first-born animal, being a male, in like manner belonged to Jehovah as a sacrifice, or if unsuitable for this, was to be redeemed or put to death.

This special consecration was afterwards transferred from first-born children to the tribe of Levi, as their substitutes for service (Num. ii: 12, 13). But still, the principle of God's ownership held good; spiritualized and extended, as years went on, to embrace the whole redeemed people, but never disowned nor allowed to lapse into forgetfulness. It is even a grander conception in which the projected ideal comes down to us, under the guise of the general assembly and church of the first born, who are enrolled in heaven. Into such honored companionship are all they admitted who have entered by "the Door," under protection of "the blood of the Lamb," into "the household of faith."

So we are prepared to read aright

The Christian Symbolism of the Passover.

1. Our thoughts leap over the Jewish ritual and words of Hebrew prophets to the later Scriptures, and their references to "the Lamb slain from the foundation of the World," "the Lamb of God that taketh away the sin of the world," "the Lamb as it had been slain," whom John saw in vision; or, as most directly connected with this service, to "Christ our Passover, sacrificed for us."

We are right, then, in conceiving of our Lord Jesus Christ under the figure of a Lamb; right in regarding the Passover as specifically setting forth one aspect of his redeeming work. We are surely right, also, in finding the efficacy of that work where the saving power of the paschal lamb resided—in its blood; not in his teaching, not in his example, not in his life, as separated from his atoning death. That is the royal arch under which we as well as the Israelites pass into safety.

We see another Christian truth not dimly foreshadowed in the bleeding Paschal lamb—the *Godward* side of Christ's redemptive work.

There is a *manward* side to this. And it is the one which most strongly appeals to the thought of today. Christ's work upon earth *was* to reveal the Father. Both by word and deed, by act and by suffering, he did replace man's false and dishonoring thoughts of God by those which are true and worthy. He did unveil the Fatherhood; he did disclose the bleeding heart of Divine Love. His daily living and his tragic death alike became a manifestation of supernal goodness, and a demonstration of how that goodness casts itself, in pitying love, about human sin, and presses earthly woe in sympathy to its own bosom; how every arrow which fastens itself in the breast of God's children strikes through the heart of God; and how his unalterable hatred of sin breathes it-

* Rev. H. C. Trumbull explains the blood on the door-posts as providing for the "passing over," or "crossing over," the threshold by Jehovah to enter the houses as the homes of His people.

self out in yearnings to save, and voices itself in the plea: "I have no pleasure in the death of the wicked; turn ye, turn ye, for why will ye die?" That was the sacrifice of Christ, at its fountain-head.

All that is true, and in it all there is infinite motive to penitence, and trust, and uttermost devotion.

But that is not all the truth. There is another side to atonement, not so easily comprehended, nor explained in terms of life; not so consonant with the spirit of the age, nor, even in the Scriptures, employed so frequently as a motive; but yet a very real and influential element of redemption, without which salvation had been impossible. It is a view of which they best know the truth and the value, who have struggled most desperately against the forces, and looked most deeply into the depths, of indwelling sin. It is the vision, "through a glass darkly," perhaps, which satisfies the soul which has beaten itself against the old but ever-renewed problem, *How* can God be just and yet the Justifier of the ungodly? It is this to which the bleeding victim, "on Jewish altars slain," crudely but truly pointed, this satisfaction of *justice*, of the awakened mortal nature, this assurance that our scarlet and crimson sins have been taken notice of, and abundantly provided for, in the sacrificial work of Christ.

I can but hint at remaining thoughts.

2. The active co-operation of the divine and human agents in salvation: as the Hebrew father killed the Pass-over, and taught his household.

3. The open avowal of Jehovah as our God, and of the blood of the covenant as our reliance.

4. The invitation thus held out for Him to enter our poor homes, not merely for protection but for fellowship; that he may bless the provision of his grace, and we may partake of it "with the un'leavened bread of sin eradic and of truth."

5. The Christian a pilgrim and his attitude that of preparation for active service anywhere, in anything, at any moment. Thus—

"Through the night of doubt and sorrow
Onward goes the Pilgrim band;
Singing songs of expectation,
Marching to the promised land.
Clear before us, through the darkness,
Gleams and burns the guiding light,
Brother clasps the hand of brother,
Stepping fearless through the night."

Christian Endeavor Service.

By Rev. J. H. Goodell.

The Imperialism of Christianity. (Dan. ii: 44, 46.)

Topic for December 15, 1901.

It may be questioned whether the term imperialism is a wise one to use in connection with our Christian faith. Probably the authors of this series of subjects were not aware of the color which would be given to this word in our country by the discussions over the political policy of our government. In the average mind of those who read and follow the trend of public thought, the word "imperialism" is not attractive. It savors of arbitrary, despotic rule, with any shade of which the American of common intelligence can have no bit of sympathy or toleration. We are so in the habit of making what laws we please and overturning them when we like, or even ignoring our own laws when they do not prove agreeable, that anything which has the appearance of dictation is a challenge to our independence. Hence, we shall have to be very careful in our treatment of our theme, or confusion, if not a worse state of mind, will ensue.

Daniel's use of these words will not be fully understood by us unless we put ourselves back into the times in which they were spoken. Men who lived in the day of Nebuchadnezzar and held like positions of tyrannic authority were not likely to appreciate any statement of another ruler unless vastly superior authority and power were associated with him. Pharaoh, it will be remembered, when requested in the name of "the Jehovah, the God of Israel," to let the people go, haughtily replied to Moses: "I know not the Jehovah!" And it was not until he had found out the power of Jehovah, and discovered that his might extended, not only over material things, but to the intelligent exercise of that power over life and death in the human family, and his family at that, that he began to recognize "the Jehovah." Even the Bible follows the law that the form of address must be governed by the requirements of the listener rather than the preference of the speaker.

* * *

When the New Testament times come on men are taught in a different fashion, as when Jesus says: "And I, if I be lifted up from the earth, will draw all men unto myself"; or when he led them to pray, "Thy kingdom come; they will be done, as in heaven so on earth." Then in that scene of the ultimate imperialism given to us in the fourth chapter of the Revelation, when the crowns are removed from the heads of all and placed at the feet of the only real King, it is done with the words, "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power." So that if we are to talk of the imperialism of Christianity, it must be with the word illuminated by the love and sweetness of the New Testament, and the affectionate constraint of Jesus Christ.

* * *

With these conditions in mind we shall be impressed with several facts. First, that the coming state throughout the human family is that in which the mind of Jesus will hold absolute rule. All ideals in private life and public activity will be wholly controlled and fashioned after his expressions. All reluctance and shame to be governed entirely by what he has said will disappear, and men will be only too glad to acknowledge that their thoughts and conduct are wholly determined by him. Another meaning of imperialism then will be that it is set against every condition of life which now may hold such a sway in human nature and present such difficulties and discouragements to reformers and laborers of every sort who strive to drive evil from society. For God "to set up a kingdom," and for Jesus Christ to be given all authority in heaven and on earth, ought to be enough to settle it once for all in our minds that we are on the right track when working to overthrow any evil, and that sooner or later we shall find ourselves on the side of triumph.

* * *

Besides this the imperialism of Christianity carries with it a permanency which ought to be a great inspiration to us. Christian work holds what it really gains. Redemption is a vast undertaking, and not many of us can make the kingdom shake from center to circumference. Not many such workers are needed. The world could not handle too many Luthers. But on the other hand every genuine, unselfish stroke in Christian work tells. It cuts a niche somewhere that is never effaced. It makes a foothold for some one who follows, while he cuts other niches. Other work may be good, but only Christian work is the eternal good.

In addition to this, imperialism in this connection signifies that the kingdom of God gains by gradual, unher-

alded increase. Our figures and statements and celebrations are veils which hide rather than voices that reveal. We have a weakness for counting, tabulation and publication. If heaven has no places for bulletin boards and annual reports I do not know how some of us will be happy there. But the permanent fact is that the real effect of what you and I do is out of sight. God takes it and uses it as a sacred thing. What it will do, in its silent, invisible growth, he reserves for that delightful surprise which he waits to give to every one who has done it unto the least of these.

The practical query in this theme seems to be, whether you and I have really learned how to shape our plans and work wholly by what Jesus has taught.

Woman's Board of Missions for the Pacific.

President.....	Mrs. A. P. Peck.
	819 Fifteenth street, Oakland.
Treasurer.....	Mrs. S. M. Dodge.
	1275 Sixth avenue, Oakland.
Home Secretary.....	Mrs. W. J. Wilcox.
	576 East Fourteenth street, Oakland.
Home Secretary.....	Mrs. R. E. Cole
	1367 Castro street, Oakland
Foreign Secretary.....	Mrs. C. W. Farnam
	Fruitvale.
Branch Secretary.....	Mrs. H. E. Jewett
	2511 Benvenue avenue, Berkeley.
Superintendent Young People's Work.....	Miss Alice M. Flint
	60 Santa Clara avenue, Oakland.
Recording Secretary.....	Mrs. S. F. Bufford
	1814 Sutter St., San Francisco.

Southern Branch.

District Meeting of San Bernardino and Riverside Counties.

It was on a crisp November morning that we took the train for Ontario—Ontario of the long avenue and the mountain view. We had laid aside for the day our besetting cares—the beloved duties of daughter and mother, and housekeeper and pastor's wife—and went gaily, looking forward to a day on the mountain top.

And we found it! From the moment we stepped from the train at Ontario, and were taken in tow by a beaming reception committee, till we rode home in the gathering dusk, we were in the "fellowship of the saints." They were all there—Mrs. Larkin, of wide experience and unbounded enthusiasm; dear Mrs. Williams, whose gracious presence is always a benediction; Mrs. Thompson, vigorous and bracing as a breath of sea air; Mrs. Lamb, consecrated, earnest soul, and a dozen others, all devoted to the cause of missions.

The morning session was that of the Branch. Mrs. H. H. Daniels, District Vice-President, presided with a quiet, self-effacing tact. The thought of the devotional exercise, which she led, was "Christ in Us," and she chose for the Scripture lesson the testimony of Peter and Paul, toward the close of their lives, to the power of Christ.

The keynote of the session was "The Growth of the Kingdom," which was the title of Mrs. Larkin's paper. She showed, by illustrations from the history of missions, the change that has taken place in one hundred years, the growth in missionary enthusiasm and the wonderful spread of the gospel.

Miss Lyman, Foreign Secretary of the Branch, in her "Notes from the Wide Field," carried out the same thought, as she read messages from each of the missionaries of the Branch, all rejoicing in the past, hopeful for the future.

"O God, our help in ages past,
Our hope for years to come—"

might have been sung as a fit expression of their common sentiment.

Mrs. Williams spoke briefly of the meeting of the American Board and that wonderful raising of the debt. The Ontario church, she said, was the only California church which she heard named as making a pledge there. The one who made the pledge was Rev. A. E. Tracy, former pastor of the church, now in an Eastern pastorate.

Mrs. Larkin gave greetings from the W. B. M. I., of which she was for many years a member.

Mrs. Hale, of Redlands, told of the annual meeting of the W. B. M. P., which she attended.

A very unusual and very promising feature of the program was the presentation of a paper by a young girl. When before has the voice of a very young person been heard in a Branch meeting? The topic of the paper was, "Why We Need a New Morning Star," and it was most forcibly presented by Miss Margarita Fry of Ontario. May the day soon come when the girls of the church will not be afraid to let their voices be heard with those of their mothers and aunts and grandmothers, in the "Women's Missionary Meeting"!

Mrs. Thompson of Etiwanda, under the title, "The Books We Have Read," gave a breezy account of the benefit the women of the Etiwanda church have received from one of the two circulating libraries which were recently donated to the Branch. She mentioned one woman, the mother of eleven children, nine of whom were at home, who had been interested in missions by the reading of these books, and was present at the meeting. The chairman read written testimonials to the value of the circulating libraries from the San Jacinto, Moreno and Santa Barbara auxiliaries.

The Conference of Representatives from Auxiliaries was very helpful. A growing interest in missions is noted nearly everywhere. The Redlands Auxiliary reported a thank offering of \$119.50. The Ontario Auxiliary has spent six months on the study of Japan. At Highlands they follow the line of study suggested by Life and Light and the Student Volunteer literature.

But it was not the bright things that we said, nor the helpful suggestions, that made the Ontario meeting "one of the best." It was the spirit of those earnest women, the atmosphere which filled the cosy little church, the peace and quiet and fellowship, which made it "a day on the mountain-top." Coming home in the late afternoon, we talked it over.

"It was good to be there," said the pastor's wife. "A lovely meeting," declared the Foreign Secretary. "As good as the annual meeting of the Branch," was the President's decision, and they all chorused with the Mother: "Missionary meetings are so satisfying."

Jean A. Koethen.

Notes.

Mrs. A. C. Blaikie of Ontario, Superintendent of Literature for the Southern Branch, has ordered A. B. C. F. M. almanacs, and also a copy each of "Via Christi," "Earliest Missions in All Lands," and "Two Thousand Years Before Carey," the three books recommended as helps to the study of the Uniform Plan of topics prepared for 1902 for the Woman's Boards of all denominations. Correspond with Mrs. Blaikie about these.

Cheering reports are received from time to time of the value of our Traveling Missionary Libraries. One recently at hand is tersely put as follows:

"The Missionary Library has been a benefit to me: First, because it was free. Second, because in a number of books I found the ones I had been looking for. Third, a given time being given to have them, I was obliged to read them then or not at all. Fourth, I had to read carefully, being expected to review them to others. Fifth, they helped me to look upon the world with a broader view."

Meetings Bi-monthly.

The Ladies' Union, which includes every lady in the congregation, is holding its meetings as usual. Last week's meeting being the Thank Offering service, added over 120 to their missionary treasury.

The "Welcome Social," the first general social of the season, brought out large numbers for mutual greeting after the weeks of summer vacation.

The pastor preached the sermon on Thanksgiving Day before the united congregations of the city, taking for his text, "Remember the days of old" (Deut. xxxii: 7).

From Kusaie.

[Extracts from Miss Wilson's letter, from Kusaie, Caroline Islands.]

"Sail, ho! Sail, ho!" These are words that always make us drop whatever we are doing; then there is a rush for the veranda. "Where is the ship?" "What is it?" are the questions that come from many lips. "There, don't you see the smoke coming around the point?" Yes, it was smoke, from the German steamer from Sydney, on its way to Ponape. Five o'clock Saturday evening of the 11th, and no tide for some hours to come. . . . We went to bed without hearing anything. The next day being Sunday, no one came around, as the Kusaians only use their canoes on the Sabbath in a case of necessity. Monday morning we got up early and I started off with thirty-two girls to a place about a mile and a half from home, to make charcoal for our irons, as we cannot use the ordinary irons in this climate. We found a large pile of cocoanut shells, where the natives had been making coboa. Having already asked permission to use them, the girls dug large holes in the sand on the beach. After starting fires in them they filled them up with shells. In an hour or so they were burning down, then they sprinkled the coals with salt sea water and covered them up with leaves. In four or five hours it had stopped smouldering and was sufficiently cooled off to gather into baskets and carry home. These latter were made on the spot. A few leaves cut from the cocoanut tree are soon woven into baskets and ready for use. . . . On our homeward tramp we stopped at a Kusaie house and asked if they had heard any news from the steamer. "Yes," they said, "a man came over the path across the mountains and brought a lot of letters." I did not care to stop and talk any longer, but hurried on as fast as I could go, climbing a steep path to make a shorter cut home. I almost expected to have some one greet me at the door with letters in their hands, but instead I found Miss Hoppin in the kitchen preparing a hot dinner. She did not say anything about letters, so I remarked, "Hattie told me there were a lot of letters." "Why, a man brought some native letters written from the Marshall Islands, but they say there is a bag of them at Lellu (ten miles away) and Mr. Channon started out this noon to go and see about them." Another wait! But, really, I took it quieter than I expected, and waited as patiently as I could until nine o'clock. Poor Mr. Channon walked overland, going and coming, and only rested an hour in

between! As soon as he returned our mail was sent to us and the contents of a bag were emptied at my feet. Letters! Papers! How glad we were to get them! Can you imagine which letters we opened first? Perhaps not, so I will tell you: The ones we knew would tell us about a new vessel, if there was one being built. Up to March 4th the word was, "Plans are made for a two-hundred-ton schooner, but as yet have not found any one to build her." I must say that was not very encouraging news. While we do not enjoy the idea of a gasoline schooner in this warm climate, we will welcome anything that comes to us—if something will only come! . . . For a long time we had longed for a place where we could go away from our large family for a day or so and be perfectly quiet and rest when we get all tired out. To go to one of the native villages is a change, but not a rest, for there one must visit and be visited. While this is enjoyable and helpful to the people, it is not always desirable or a help to one's nerves. . . .

As soon as it was decided that we would have one, Mr. Channon sent his boys off to cut posts, thatch, and so on. It is almost finished now. It is situated on a little knoll, not much larger than the house itself. A charming spot, with a beautiful view of the ocean. . . . So restful and quiet, away from the noise, with only the cooing of the wild pigeons and the chirping of the other birds to disturb the stillness. Only about ten minutes' walk from our dwelling-house, so one would be within reach if wanted. . . .

There is an island to the west of us where they have never had any real teaching, but in one way and another they have heard the story of Jesus and his love. They are trying to lead Christian lives as well as they know how. A white trader calling at the island told a young man that there was no God and for him not to believe such things. The answer he received was something like this: "Whether there is a God or not, I know there is a good way, this way of living; and I am going to stick to it." Surely, God would bless him in living up to what light he had. I feel rebuked when I think of this. How many helps we have, in the way of friends and books; yet how often we are found faithless and unbelieving. Here is a people without a written language, yet they are doing the best they know how to serve our Savior.

Day by day we have new revelations of God's love and his power to save and help his children to overcome. At the beginning of the year a number of the Kusaians gave their hearts to Christ. Among these was the old king, a man almost, if not quite, sixty years old. His former reputation has been that of a man with a most violent temper, hard and unforgiving, when wronged or injured by another. The Kusaians had been working for several weeks, clearing a path overland from Lellu to our side of the island, so any one could go around there or come here and not have to wait for the tides. The different villages had been taking turns about supplying the food for the whole crowd, and each time they tried to see which company could outdo the other, in the way of getting up a feast. The result was a great deal of jealousy, and when the path was about finished and they had a general feast at Lellu, it almost resulted in murder. When one of the chiefs could not have his own way about the food, he went into his house and got two guns, carrying one himself and getting another young fellow to carry the other. When they came along by the king's place a big plank was on the path. Sikain (the chief) sent it flying through the air and came within a few

inches of killing two children with it. He then took his gun and pounded the end of the king's canoe until it was all broken in. The king came out of his house to see what the commotion was about. A crowd began to gather and the king said if they were going to quarrel about the food they would throw it all away. That did not cool Sikain down any and he tried to load his gun, but was so nervous and excited he could not get the cartridges in. The people were trying to coax him to give up the gun, but I think they had to take it by force; then the man fainted. When he came to himself he realized what a fool he had been and how much he might have done. He sent a message to the king, saying he was ashamed of himself and wished to beg his pardon. The king sent word back that he forgave him freely and would not remember what he had done. Mr. Channon happened around there that same evening after the trouble. The king, in talking with him about it, said: "I was so glad I was a Christian! Why, any other time before this I would have been so angry that I would not have gotten over it for a week; but when I saw how angry Sikain was and what he did, I went back into my house and sat down and thought. I said to myself, 'He is so angry he does not know what he is doing, so I will not remember what he has done, but I will just say, 'I will forgive him,' and then I felt so happy. Oh, I am so glad I am a Christian!' Wasn't that a victory over self? They said none of them would have blamed the king if he had lost his temper, too, for he had great provocation. But no, he was tested and tried, and God gave him the victory. Mr. C. remained with them over Sunday, and preached to them on "Brotherly love." At the afternoon prayer-meeting Sikain asked the king and all the people to forgive him for the way he had acted. He said he was beside himself and did not know what he was doing, but when he started out with the guns he had intended to kill some one and then kill himself. But, thank God, it did not come to murder! From all we see and hear, the ones concerned did forgive one another and are good friends today. The Kusaian seem to be steadily advancing in the right way. They have some peculiar ideas about some things. One is about people joining the church. They only take in the married people. This, we think, is a mistake, and have told them so, but it was evidently a custom started by Mr. Snow (the first missionary to the Kusaian), and the old minister here was one of his first converts and probably feels that he would be disloyal to an old friend and pastor if he did differently from what Mr. Snow did. There was, no doubt, a reason for it in those days, but now there is none.

I had been conversing with the friends from Lellu, and after I came in the house one of the girls inquired, "Is there any news?" "Yes," I said, "I have good news for you. Your brother Fred has decided to be a Christian." A few evenings after, the sister came to me and said, "Mother Wilson, you told me Fred had repented." I said, "Well, hasn't he?" Her answer was, "He hasn't said so in the church, has he?" I said I didn't know anything about that, but I knew that he had told Mr. Channon that from henceforth he intended to lead a Christian life, and that to my way of thinking he was a Christian as soon as he gave his heart to Christ, without waiting to speak in the prayer-meeting. But the native way of thinking is, that if a person should profess to be a Christian and not make an open profession with his mouth, in prayer-meeting, he or she is not a Christian at all. In this case I believe the decision was made after that week's meeting was through.

Church News.

Northern California.

San Francisco, Fourth.—One person was welcomed to membership Sunday on confession of faith.

Pacific Grove.—There was a pleasant communion service at Mayflower church on Dec. 1st. Seven persons were received to membership—six by letter and one on confession of faith.

Oakland, Pilgrim.—Eleven persons were welcomed into the church fellowship Sunday—seven on confession. This brings the total for the year up to 35; of which number 20 have been received on confession of faith. An individual communion service was used last Sunday for the first time.

Sonoma.—Rev. H. E. Banham of Cloverdale spent Sunday with the pastor, filled the pulpit twice and baptized the infant daughter of the pastor. We regret very much that Mr. Banham is so soon to leave our Association and our State. His success as a minister, and his life among us as a man for the past nine years, makes us feel that California is meeting with a loss which will mean great gain to the Islands. We wish him success and God's blessing in his new field. C. C. K.

Oakland, First.—The church received fifteen new members at the December communion. The special offering for Home Missions amounted to \$1,563. This amount, together with the money contributed through other channels, will bring its offering for Home Missions well up beyond two thousand dollars. The church has called Mr. I. N. Halliday of Portland, Maine, to be its paid Sunday-school Superintendent. He has arrived and has entered upon his service. He will give his whole time to the church's work for children and young people.

Porterville.—This church has just closed a series of meetings that were conducted by Rev. J. B. Orr. The church and pastor wish to express their appreciation of Brother Orr and of the valuable help he has rendered the church. The time was not the most favorable for the special effort, as it was in the midst of the busy orange season, and many were unable to attend, so that the audience was not large. But the interest was good and quite a number manifested a desire to begin the Christian life. It is too soon yet to know all the results, but this is certain: the church has been benefited and the impression made upon the community is good. If this serves to encourage other pastors and churches to secure the services of Brother Orr we shall be very glad, as thereby the general work will be benefited.

San Francisco, Richmond.—This church celebrated the eighth anniversary of its organization on Sunday, Dec. 1st, with special services both morning and evening. Six persons were received into membership, two on confession of faith. The evening service was largely musical, in which the church choir was assisted by the Misses Nellie Finlay and Winifred Coombe of Mills College. The pastor, Rev. Philip Coombe, made a brief statement for the many reasons for gratitude to God which the church should manifest. Through the generosity of the Church Extension Society and other friends the church has during the year been relieved of five thousand three hundred and fifty dollars and fourteen cents indebtedness, and entirely released from interest-bearing debt. Both services were well attended by enthusiastic

audiences. A goodly number of soldiers were present in the evening and at the Y. P. S. C. E. meeting.

Lodi.—The Sunday-school is solving the problem of punctuality by a method which Pastor DeKay has successfully used in two other schools. Sunday morning, November 24th, notwithstanding clouds and showers, sixty-eight out of seventy-four were "on time," although quite a number came three and four miles. Not less than sixty have been thus on time for several weeks. Temperance Sunday was well observed. At morning service the pastor spoke on "Both Sides of the Canteen Question." Every man in the congregation signed a petition to our Senators and Representatives urging their influence against any repeal of the present law and in favor of Congressional appropriation for suitable places and means for social recreation for our soldiers. In the evening sixty men, nearly half the congregation, listened to the pastor's temperance lecture on "The Analysis of a Cocktail." The Lodi Herald this week publishes a full synopsis of it. With two Bible classes and three sermons Mr. DeKay finds Sunday a busy day.

Southern California.

Barstow.—Evangelist Billings met with this church last Sunday and welcomed twelve new members to its fellowship—two on confession and ten by letter. Thirty-five dollars were contributed by the congregation for the work of the church.

Los Angeles, Pico Heights.—Sunday morning, Nov. 24th, Rev. James B. Orr of San Francisco began his series of evangelistic services with this church. The text of his opening sermon was "Seek ye first the kingdom of God and his righteousness." His message was received with serious attention by a well-filled house.

Buena Park.—The pastor, Rev. O. L. Corbin, has organized a Prayer Union in his church, which meets every Monday evening; also a Normal Class in Bible study, which meets every Tuesday evening; and is now planning to organize a class in New Testament Greek from members of the Y. P. S. C. E.

Perris.—Last Sunday night the pastor, G. F. Mathes, delivered the seventh and last sermon in the series on "The Antitheses of Character," before an audience which completely filled the church. This series has proved to be the most popular and attractive of the four given during the present pastorate. Perhaps the most gratifying feature is the large number of young people who attend. The ladies of the church gave a very successful dinner on Thanksgiving Day. Net proceeds, sixty dollars.

Redlands.—The last of those returning from vacation are now coming back. The audiences in the Congregational church are resuming their winter aspect. The prayer-meetings are more fully attended than for some time. The Sunday-school classes are well filled. The Primary Department, overflowing its room, has taken up its abode in the large room below, where marching and other kindergarten exercises can be well enjoyed. The Young Men's League is again holding its regular Tuesday evening meeting.

Pasadena, Lake Avenue.—Recently the church was delightfully entertained by a wonderful missionary address on the "Women of India," by Miss Armstrong. As a result of Temperance Sunday over half of the members in the Sunday-school signed the pledge. Sunday evening the pastor began a series of crisp talks to young people. The topics are as follows: "Companions;" "A Beautiful Temple;" "Choosing an Occupation;" "Getting

Married;" "Making a Home;" "How Shall I Spend Sunday?" "How to Enjoy Life." The increasing attendance of the young people at the church services is encouraging the pastor's heart.

Claremont.—Monday afternoon, Dec. 2d, Dr. Geo. E. Gates met the trustees of Pomona College in Los Angeles in familiar conference and accepted, in an informal manner, their call to the office of President. His choice of Pomona in preference to Washburn College is based upon the belief that the climate of this region will be more favorable to the health of his wife. His frank conference with the trustees inspired them with increased confidence that he is the man for the place and kindled high hopes for the future of the college under his administration. He expects to enter upon the active duties of his office with the opening of the new term in January.

Claremont.—Pastor Kingman preached a Thanksgiving sermon on Sunday from the text, "O give thanks to the Lord, for he is good." At the Sunday-school hour four young people's classes listened to an address by Dr. C. G. Baldwin on the work of the Anti-Saloon League. At a Sunday-school Home Missionary rally in the evening a collection was made of about fifteen dollars, four of which came from the tent mite boxes of the little children. The Monday following was Community day—a general cleaning up day—for the removal of all rubbish from the college grounds and from the village. Young men and old, professors and students, collegians and villagers, join in the laudable effort to brighten the face of the place for the holidays and the coming year. The day has been observed from the beginning of the college and bids fair to become a holiday, for that community, "through all generations."

Notes and Personals.

Rev. H. Hammond Cole, who has been very sick with nervous prostration, and some serious complications, is more comfortable; and his physician thinks now that he will slowly recover.

Mrs. W. C. Kantner, wife of the Rev. Dr. Kantner, pastor of the Congregational church of Salem, Oregon, came to San Francisco last week to place their little daughter in the Children's Hospital for treatment for curvature of the spine. It is thought that three months' treatment will restore the little one to health.

A Santa Cruz reader writes that "Aloha" said in The Pacific recently: "Gum the packages of cards and pictures securely to send to the Armenians." Concerning this it is said: "If the packages are sealed the postage will be 10 cents an ounce instead of one-half cent an ounce. I get my information from the postmaster." And the suggestion is to tie the packages, but not to seal them.

The next meeting of the San Francisco Congregational Club will be held on Forefathers' Day, December 23d, at the California Hotel in this city. Gentlemen will be privileged to bring ladies to this meeting. As to speakers, there will be an unusual attraction that night, Dr. E. Benjamin Andrews, ex-President of Brown University, now Chancellor of the University of Nebraska, being scheduled for the address of the evening.

The San Francisco Association meets next Monday at the Third church. Among the subjects for discussion are: "Our Sunday-schools in Christian Service—Can Their Work be Made More Fruitful?" by Mr. H. C. Symonds, Superintendent First church Sunday-school; "Social Life and the Church," by Rev. Miles B. Fisher;

"The Supreme Function of a Church," by Rev. Philip Coombe. After supper there will be responses to toasts presented by the Rev. William Rader.

The Bay Association meets in Plymouth Avenue church, Oakland, next Tuesday. In the afternoon Rev. H. B. Mowbray will speak on "The Problem of the Young People"; Rev. J. S. Simpson on "Church Problems in England and Australia"; Rev. J. K. Harrison on "Our Home Missionary Problem." In the evening "Church Loyalty" will be considered by Rev. A. E. Johnson; "Higher and Lower Criticism," by Mrs. W. H. Scudder; and "Fruits of the Spirit," by Rev. William Rader. All papers will be followed by discussion. Supper will be served in the church at six, after which will come "In Lighter Vein," around the table.

Died.

YARROW.—In Rocklin, Nov. 26, 1901, Sidney Burton Yarrow, only child of Rev. and Mrs. S. R. Yarrow, aged 1 year 11 months and 27 days. Funeral at Saratoga, Cal., Nov. 29th, at 10:30 a. m.

Little Sid—A Finished Ministry.

It is rare that any life rounds out a perfect ministry in two years, and has his body laid to rest on the second anniversary of its birth, and his spirit back at the Father's throne unstained by the earth-contact. But the people of Rocklin feel that the life of little Sidney Burton Yarrow accomplished this.

While his father and one of his grandfathers still serve in earthly pastorates, this little spirit can already report in heaven that his earthly message has been spoken and his errand has been well done.

He had preached it by smiles and kisses and love to little audiences for almost two years, but on the evening before Thanksgiving Day two hundred people bowed their heads as he led them in his final Vesper Service here.

While the evening sun was sinking to its golden horizon-line, the children of the town, all bearing flowers, had conducted the little white casket from his parsonage home to his father's church. Children occupied the front seats and led in some of the singing; and the influence of the ever-joyous Baby Sid seemed to preside over the whole service.

Brother ministers lent their aid and made the fellowship of the churches seem very real. Mr. Burgess of our own Auburn church was the first to speak and pray. The Presbyterian pastor from Roseville told tenderly of the home that Sid had hallowed. The local Methodist pastor repeated the Savior's sweetest words to children and of them. A choir who loved the boy sang to us how—

"Up there we'll understand."

His next-door neighbor sang a solo; and the audience united in the triumphant Coronation hymn.

It was given to his own uncle from Benicia to remind us that Baby Sid himself had been preaching to us God's message to trust in Love. "This is the one message," he said, "that God seems to have sent the little life to give. This message he has given almost perfectly, and his smiling, shining face still speaks it at his farewell Vesper Service."

It was true. On a little white couch by the organ lay the most beautiful form and face that this writer has ever seen. We have seen death often, but never like that. The face had been charming while the child was alive,

but now it was lovely. If his angel can smile with a sweeter grace, no wonder the Father lets it stay close to Himself.

Children eagerly pressed up to that little couch, and infants in their fathers' arms placed rose buds on his bed. Surely, the little one's earthly ministry has been made more perfect than often results from the three-score years and ten.

The little body was taken to Saratoga the following day, to be laid beside those of his mother's parents; but the people of Rocklin will long remember that remarkable Vesper service with the translated baby.

Church Building.

The fiscal year of the C. C. B. S. will close with this month, and contributions, to be included in the year's work, should be at Pacific Headquarters by Dec. 24th. The interior States of this district have far exceeded the record of last year, both in amount contributed and in the number of churches participating. The burden, therefore, is upon the Coast States, to determine whether or not the district's record shall be better than that of 1900. Thus far a goodly number of churches have made their offerings, but unless we are to take a backward step—a realization to be deplored in these everywhere prosperous times—a quite general movement will be necessary. Three Sundays remain. Several churches are expecting to co-operate. Will not every one, not yet having contributed, generously respond? At present, demands upon the Board are much greater than ability to help. Great need exists for new edifices in this district. Shall we not help in meeting this need? *H. H. W.*

Book Notices.

"Sermons on the International Sunday-school Lessons for 1902." This is the 27th series by the Monday Club, published by the Pilgrim Press, Boston and Chicago. Among the contributors are: The Revs. Drs. Geo. M. and Nehemiah Boynton, Scott, Davis, Foster, Griffis, Jefferson, Leavitt, Currier, Horr and Revs. Francis E. Clark and Charles R. Brown. Students of the Sunday-school lesson will find these sermons suggestive and helpful. Price, \$1.25.

"Inglenook Tales." This is a set of light books of from 70 to 90 pages each, and nicely illustrated; suitable for children from 7 to 12 years old. Very nice for the Sunday-school library, the stories being wholesome throughout. The titles of the volumes are: The Minister's Twins; The Upstairs Family; Beppino; Tommy Tucker; Rosy Posey's Mission; The Little Maid of Doubting Castle; Ruby, Pearl, and Diamond; and When the River Rose. [Eaton & Mains, New York; also 1037 Market street, San Francisco. \$3 per set.]

"The Snow Baby." By Josephine D. Peary. This handsomely illustrated volume will be a delight to all the little folks into whose hands it may fall at this Christmas time, or at any other time. It is a true story of a white baby born away up North among the Eskimos. The story, along with the beautiful illustrations, will give the little ones quite an insight into the life that people lead in that far Northland. [Frederick A. Stokes Company, New York, Publishers. For sale at Golden Rule Bazar, Emporium Building, San Francisco. \$1.20.]

"Back to Bethel." By Rev. F. B. Meyer. The Northfield Extension Lectures for 1901. The first address gives

the title of the volume. There are others as follows: God's Rubbish Heap; The Strong Man Armed; The Grain of Mustard Seed; Holiness Unto the Lord; The Trinity of Temptation; The Rule of Our Thought; etc. One hundred and twenty-seven pages in all, and for the remarkably small sum of 30 cents. One wonders how so good a book can be published for so small an amount—and in a style so tasty. Mr. Meyer's writings need no commendation to a large number of readers who desire what is spiritually helpful. If all the addresses rank with the first one on "Back to Bethel," the book will be found to be a treasure throughout. [The F. H. Revell Co., Chicago.]

"Illustrative Lesson Notes." By Rev. T. B. Neely, D.D., LL.D., and R. R. Doherty, Ph.D. This guide to the study of the International Sunday-school Lessons for 1892 is one of high order. There is preliminary matter touching time and place, and references to authorities which, by way of introduction, prepare the student for the task before him. Under the title "First Study: The Meaning Made Plain," there is an explanation of the words, phrases and allusions of the text. Then, under the title, "Second Study: Methods and Plans for Teaching," there are hints to help the teacher, or other expositor, in planning for the presentation of the facts in the text so as to present the truth plainly and make a permanent impression. Beyond these there are various sections which bring out the practical bearings and illustrate the scriptural passage. Following the critical study of and explanatory comments upon the text, and the section which suggests how the points of the lesson may be presented by the teacher, comes what is called "The Lesson Homily." This is a grouping of practical and spiritual points contained in the lesson. These points are presented in such a way as to intimate how they may be used to make religious and practical impressions upon the minds of the scholars or of other hearers. Besides illustrative matter scattered through the various parts of the lesson treatment, there is connected with each lesson a Key Illustration, or illustrative incident touching a principle thought in the Scripture selected as the lesson. An abundance of maps based upon the latest surveys have been introduced, and also numerous pictures, which, through the eye, will aid the mind in reaching a right conception of person, place or thing. [Eaton & Mains, New York, and 1037 Market street, San Francisco. \$1 net, postpaid.]

At a recent missionary meeting in New York, conducted by Catholics for non-Catholics, the following question was asked: "May Catholics read all parts of the Bible and take it as they understand it, or do they have to take the priest's interpretation of it?" The answer was: "Catholics may and do read all parts of the Bible. Concerning its interpretation and its meaning they must hear and accept the meaning of the Catholic church in all matters of faith and of morals. Catholics do not have to take the interpretation of the individual priest, since he has no more right to interpret the Bible for the faithful than the layman. The infallible voice of the church, expressed either in a general council or by the Pope himself as the representative of Christ, is the only authoritative interpretation of Scripture."

Take the trouble to spend only one single day according to God's commandments, and you will see yourself, you will feel by our own heart, how good it is to fulfill God's will (and God's will in relation to us is our life, our eternal blessedness).—Father John.

How Do You Know

those baking powders are made from alum?

Their lower price, their unfamiliar names, generally betray them.

But it is not necessary for you to know. You know that Royal *does not* contain alum, that it makes the best food, that it is pure and healthful. You know that alum powders are unhealthful. This knowledge is sufficient to enable you to protect yourself and your family from alum baking powders and the evil results which are certain to follow their use.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Legal Notice.

In the Superior Court of the City and County of San Francisco, State of California.—In the Matter of the Application of "The Congregational Associates," a Corporation, for Permission to Sell Real Estate.—No. 78,708.

ORDER SETTING TIME FOR HEARING.

The Congregational Associates, a religious and benevolent corporation, having filed in this Court its petition for permission to sell that certain lot of land situate, lying and being in the City and County of San Francisco, State of California, and particularly described as follows, to-wit:

Commencing at a point on the North line of Broad Avenue, distant thereon three hundred and twenty (320) feet East of the Northeast corner of Broad Avenue and Capital Street, running thence East along the North line of Broad Avenue seventy-five (75) feet; thence at right angles North one hundred and twenty-five (125) feet; thence at right angles West seventy-feet (75) feet; and thence at right angles South one hundred and twenty-five (125) feet to the point of beginning. The same being a part of Lot Seven of Block J of the lands of the Railroad Homestead Association:

IT IS HEREBY ORDERED that said petition be heard in Department No. Two of this Court on the 17th day of December, 1901, at 10 o'clock a. m., or as soon thereafter as counsel can be heard; and that a copy of this order be published for two (2) consecutive weeks prior to said day of hearing, in The Pacific, a newspaper published weekly in the City and County of San Francisco, State of California.

Dated November 29, 1901.

F. H. DUNNE,
Presiding Judge.

[Endorsed]: Filed, November 29, 1901.

WM. A. DEANE, Clerk.
By E. M. THOMPSON, Deputy Clerk.

THE CAPACITY TO ENJOY LIFE.

Nothing contributes more to the highest success than the formation of a habit of enjoying things. Whatever your calling in life may be, whatever misfortunes or hardships may come to you, make up your mind resolutely that, come what may, you will get the most possible real enjoyment out of every day; that you will increase your capacity for enjoying life, by trying to find the sunny side of every experience of the day. Resolutely determine that you will see the humorous side of things. No matter how hard or unyielding your envi-

ronment may seem to be, there is a sunny side if you can only see it. The mirth-provoking faculty, even under trying circumstances, is worth more to a young man or woman starting out in life than a fortune without it. Make up your mind that you will be an optimist, that there shall be nothing of the pessimist about you, that you will carry your own sunshine wherever you go.

There is longevity in the sunny soul that eases our jolts and makes our sides shake with laughter.

There is a wonderful medicinal effect in good cheer. Good news

and glad tidings have a magic effect even upon invalids.

We often see a whole store or factory or home transformed by one sunny soul. On the other hand, we have seen them blighted and made dark by a gloomy, morose, fault-finding person.

A Good Meal Without Meat.

VEGETARIAN CAFE.

755 Market St., San Francisco.

Dinners served to parties. Phone Main 5378

**THE CENTURY
MAGAZINE**

will make of 1902 a year of

Humor**CONTRIBUTORS**

To the Year of Humor: "Mark Twain," F. P. Dunne ("Mr. Dooley"), Joel Chandler Harris ("Uncle Remus"), Edward W. Townsend ("Chimmie Fadden"), George Ade, Ruth McEnery Stuart, James Whitcomb Riley, Paul Laurence Dunbar, Gelett Burgess, Frank R. Stockton, Tudor Jenks, Ellis Parker Butler, Carolyn Wells, Harry S. Edwards, Chester Bailey Fernald, Charles Battell Loomis, Oliver Herford, Elliott Flower, Albert Bigelow Paine, Beatrice Herford.

REMINISCENCES

And Portraits of "Petroleum V. Nasby," "Josh Billings," "Mark Twain," John G. Saxe, "Mrs. Partington," "Miles O'Reilly," "Hans Breitmann," "Artemus Ward," "Orpheus C. Kerr," "Bill Nye," Frank R. Stockton, Donald G. Mitchell, H. C. Bunner, "Sam Slick," Eugene Field, Richard Grant White, Capt. George H. Derby ("John Phoenix"), Oliver Wendell Holmes, Mortimer Thomson ("Q. K. Philander Doesticks, P. B."), Bret Harte.

The West

Illustrated by Remington.

Interesting Papers on
SOCIAL LIFE IN NEW YORK.

Personal Articles on
**PRESIDENTS McKINLEY
and ROOSEVELT.**

A great year of the greatest of American magazines begins in November, 1901, first issue of the new volume. Any reader of this advertisement will receive a copy of a beautiful booklet printed in six colors, giving full plans of THE CENTURY in 1902, by addressing at once

THE CENTURY CO., Union Square, New York

Henceforth the Tribune Bicycle

(The famous Blue Streak) will be sold by

LEAVITT & BILL

Who are also agents for Cleveland, Crescent and Snell Bicycles.

20 SAN PABLO AVE OAKLAND.

Also stores at San Francisco, San Jose and Los Angeles.

CALIFORNIA'S LARGEST **THE EMPORIUM** **AMERICA'S GRANDEST STORE**
SAN FRANCISCO, CAL.

CHRISTMAS PRESENTS
FOR ALL MANKIND

The Christmas Displays
—including the beautiful Swiss Alps, Villages, Chatelets and the famous St. Gothards tunnel in miniature—begin Monday, November 18th.

Santa Claus
will begin his reception December 23, in a reproduction of his wonderful palace at the North Pole.

Our Holiday Booklet
—24 pages—giving a list of Christmas Gifts for all mankind, with prices and many illustrations—free for the asking.



The Richest Soil on the Continent

... With ...

**The Largest Irrigation System and
the Cheapest and Most Abundant
Water Right Between
the Two Oceans.**

500,000 Acres of Government Land to be had in San Diego county, California, Rich, inexhaustible delta soil—the life-work of the Colorado River, at nominal price, on easy payments with no condition of residence. Unexcelled for grain, alfalfa, stock, fruit, melons and general farming. Nothing like it elsewhere for the United States. If you want land for farming or stock or as an investment, you should write at once for full information and directions how to get there.

**Imperial Land Company Agency,
458 Ninth Street, Oakland, Cal.**

Sunset Limited

One of the most magnificent trains ever built. For 1901-1902 tri-weekly via Coast Line and Sunset Route for

New Orleans and New York

Leave SAN FRANCISCO 4:50 p. m.
Mondays, Wednesdays, Fridays.

Leave LOS ANGELES 8:30 a. m.
Tuesdays, Thursdays, Saturdays.

Arrive NEW ORLEANS 7:20 p. m.
Thursdays, Saturdays, Mondays.

Among the world's noted Highways of Travel not one equals the route of this train.

Get the little book, "Wayside Notes," from any agent of the

Southern Pacific

Initial trip of the Sunset Limited Friday, Dec. 6th, from San Francisco.

KEEP FAITH.

In many of us faith is very dim, though not quite quenched. Something has been kept, but it is very little; enough for bare existence, not enough for happiness or for power. It may be nearly lost or altogether lost in the study of grammars and dictionaries and books of criticism, in the bitter discussion of ecclesiastical affairs, even in much serving and skillful organizing. What right have we to think we can keep it if we do not live in communion with God, his word, and his saints? What right have we to think that we can keep it if the heart is suffered to become a highroad, trampled by the cares of this life, by the ambitions of time, by the passion for intellectual distinction? The saddest thing in all the world is to see the young men who once were all aflame for God faint and grow weary, perchance utterly fall.

ST. NICHOLAS

FOR YOUNG FOLKS.

Are there any boys or girls in your home? If so, do you want them to grow up familiar with the best literature and art, and with all their best impulses quickened? There is a way to do it, at an expense of less than one cent a day—a way to have in your home the greatest educational influence of our time.

"St. Nicholas for Young Folks" is the medium—a magazine absolutely unequalled in the literature of the world. It is recommended by educators everywhere—it contains only the very best and most helpful and entertaining literature, and it is illustrated by the greatest of American illustrators.

In 19 2

Some features are to be introduced into this famous periodical—one is the printing of long stories *complete in a single number*—no serials. A splendid group of stories by the best living writers for young folks has been gathered for this purpose.

"Nature Study"

Is now a great feature of St. Nicholas. The young readers ask questions and they are answered in a department called "Nature and Science." Private schools take the magazine for this alone. The "St. Nicholas League" is an organization of St. Nicholas readers wherein prizes are offered for the best pictures, stories, poems, etc.

\$3.00 A YEAR.

November and December numbers free to new subscribers who begin with January. (November begins the volume.)

A beautiful pamphlet (in colors) describing St. Nicholas sent free to any address. Get it for the boys and girls. Address

**THE CENTURY CO.,
Union Square, - New York.**

Of how many it has to be said in these days that they once burned and shone, and in the end grew cold! But through the Holy Ghost it is possible to keep faith, to end in more than the passion of youth, to die testifying, and not, as Voltaire reports of Cavalier, "much failed of his first enthusiasm." It is the duty of spiritual guides to know the difficulties of their time, that they may help others, but for themselves they should seek to die as deaf to the reviling and the mocking around them as Christ was when he sank to his last sleep on the cross.—British Weekly.

"The sickle rusts in the hand that waits for the harvest." Idleness is always paralysis, and consequent loss. The man that does not use his power loses it. Unused strength gradually diminishes until it is lost. The sluggard's muscle becomes soft and flabby. No struggle, no muscle; no effort, no power! The moment we cease to advance, we begin to retrograde. There is no standing still. We must increase or decrease, go up or go down.

The International Encyclopedia

BEST FOR HOME, FOR THE
SCHOOL, OR FOR THE PUBLIC
LIBRARY.

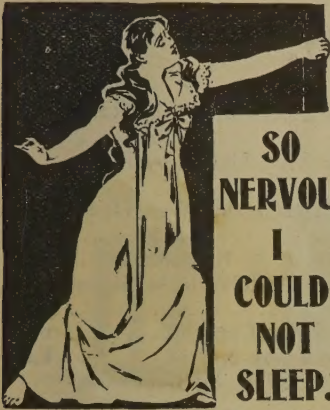
THE WHOLE RANGE OF HUMAN
KNOWLEDGE UNDER ONE
ALPHABET.

1. Geographical Dictionary.
2. Abstract of World's History.
3. Atlas and Gazetteer of World.
4. Handbook of Politics.
5. Digest of Business Law.
6. Handbook of General Literature.
7. An Unequaled Ready Reference Work for the School, the Library and the Home.

NEW EDITION NOW COMPLETE.

Entire set delivered at once for cash or on easy payment plan. Full particulars and specimen pages sent on application.

Dodd, Mead & Co., NEW YORK: 372 Fifth Ave
CHICAGO: 378 Wabash



When there is disease of the delicate female organism, it is only a question of time until the general health becomes undermined. Nervousness, sleeplessness, loss of appetite and "sinking spells" produce suffering almost indescribable. There can be no restoration of the general health until the local health of the womanly organism is re-established.

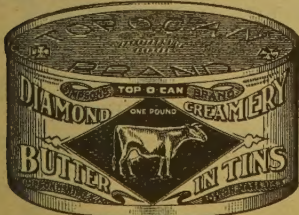
Dr. Pierce's Favorite Prescription establishes regularity, dries offensive drains, heals inflammation and ulceration and cures female weakness. It encourages the appetite, tranquilizes the nerves and induces refreshing sleep.

"You would be surprised if you could have seen me when I commenced taking Dr. Pierce's medicine and could see me now," writes Mrs. Isaac S. Harris, of Gayville, Yankton Co., So. Dakota. "I had no appetite, was completely run down. Have had stomach trouble for years and was so nervous I could not sleep. We have spent a lot of money doctoring, but there was not one thing that I took that did me any good, except for a short time; till I commenced taking Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery.' In three days after I commenced taking his medicines I could see a change for the better, and from that time I have steadily been getting better. Can walk or ride to any place I want to, and I feel like a new person. Since taking Dr. Pierce's medicines I can sleep all night and never get up tired in the morning; can eat anything and it does not hurt me."

Dr. Pierce's Pleasant Pellets cure biliousness and sick headache.

Samuel Foster
Arthur J. Foster
Morris Marcus
Fred H. Hersey
Lyman D. Foster

S. FOSTER & CO.,
Wholesale
Grocers
Exporters of American Products.
SOLE AGENTS.



TOP-O-CAN BUTTER
(Gold Medal, Paris, 1900)

DIAMOND BRAND.

YOUNG AMERICA CHEESE.
26-28 CALIFORNIA ST.,
San Francisco.

THE KEY PICTURE.

There is a master key by which the meaning of existence can be opened. From room to room we wander in the great house of life; and on the walls of each we see paintings full of significance which we partly understand. But wherever we go a sense of mystery attends us; there are depths of meaning we cannot fathom. The innermost chamber contains the picture that will give the clue we need. Not till we stand before that, and have its purport explained to us, can our bewilderment cease. The truth harmonizing all truths is with Christ. His life is the picture, and he, the Son, by revealing himself, unfolds the secret of eternity, the secret of God's purpose in the life of man.—
Rev. R. A. Watson.

SEND ANYBODY BUT ME.

There are few now that say, "Here am I, Lord; send me"; the cry now is, "Send some one else. Send the minister, send the church officers, the church wardens, the elders; but not me. I have not got the ability, the gifts, or the talents." Ah! honestly say you have not got the heart; for if the heart is loyal, God can use you. It is really all a matter of heart. It does not take a great while to qualify a man for his work, if he only has the heart for it.

Spend no time in arguments. I believe that is a work of the devil to cause delay. If a man comes to argue we should go on our knees, pray with him, and then let him go. Job never fell until he got into an

SAN FRANCISCO LAUNDRY
Office, 141 Ellis St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

There are two
sorts of lamp chim-
neys: mine and the
rest of them.

MACBETH.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

argument with his friends; he could stand his boils and all his other afflictions better than an argument.

Children are the tomorrow of society.—Anon.

GEORGE FUNK All orders promptly attended to.

Gardener and Florist.

1644 Polk Street

All kinds of plants for sale and to rent.

MAKE A MAN OF HIM

By sending him to the

San Francisco Business College,
1236 Market St., San Francisco.

Full Course, \$60. Send for Catalogue.

BLMYER BELLS
CHURCH - SCHOOL - FIRE - ALARM
PACIFIC MERCANTILE CO. SOLE AGENTS
PACIFIC COAST
308 MARKET ST. SAN FRANCISCO, CAL.

OPEN ALL 'GHT.

F. L. TURPIN, Proprietor.

Telephone MAEN 1535

ROYAL HOUSE

126 Ellis St..

Near Y. M. C. A., San Francisco, Cal.

Between POWELL and MASON STREETS.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to \$1.50; per week, \$2 to \$9; per month, \$8 to \$30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door

Rooms to Let

BY THE

DAY, WEEK, or MONTH.

Christmas Gifts.

In selecting a gift for Christmas or New Year's, the following requisites should be borne in mind if it is to be WHOLLY ACCEPTABLE AND PLEASING:

1st—It should be APPROPRIATE to the receiver.

2d—It should be BEAUTIFUL to the eye.

3d—It should be USEFUL, as well as ornamental.

4th—It should possess LASTING CHARM.

5th—It should be THOROUGHLY GOOD of its kind.

6th—It should be of MODERATE EXPENSE so as to work no hardship for the giver to be generous.

There are but few things that meet all these requirements and no one thing meets them so completely as a book, be it a handsome edition de luxe, or a charming but inexpensive little classic.

Our stock of books is the most complete on the Pacific Coast, and embraces nearly every worthy book published, be it Religious or Devotional, Fiction, Essays, Art, Science, History, Poetry, Theology, Travel, Economics, Juvenile.

Busy people, ESPECIALLY BUSINESS MEN, fairly dread the day when they must go out and make Christmas purchases. It is not so much the expense involved as it is the question WHAT to buy, WHERE to go, and WHEN to find the time.

A visit to our book shelves, carefully classified, simplifies matters somewhat, but when this is impossible a glance at our catalogues will prove helpful and suggestive. Complete catalogues and information will be cheerfully given on request.

WE HAVE EVERY BOOK PUBLISHED, or it will be promptly obtained for you at universally low prices.

No catch-penny price trickery, but the lowest fair price for every book, and you can obtain it on the day advertised or a week or a month afterwards.

The Most Popular Books of the Year.

THE ETERNAL CITY, by Hall Caine.....	\$1.00
THE RIGHT OF WAY, by Gilbert Parker..	1.00
D'RI AND I, by Irving Bacheller, author of "Eben Holden".....	1.20
KIM, by Rudyard Kipling.....	1.20
TRISTRAM OF BLENT, by Anthony Hope.	1.20
THE TORY LOVER, by Sarah Orne Jewett.	1.20
RAFFLES, by E. W. Hornung.....	1.20
THE RULING PASSION, by Henry Van Dyke.....	1.20
THE CAVALIER, by George W. Cable....	1.20
THE LIVES OF THE HUNTED, by Ernest Seton Thompson.....	1.75
GRAUSTARK, by George Barr McCutcheon.	1.00

THE MAN FROM GLENGARRY, by Ralph Connor	1.20
THE HELMET OF NAVARRE, by Bertha Runkle	1.20
A DREAM OF EMPIRE, by Wm. Henry Venable	1.20
EBEN HOLDEN, by I. A. Bacheller.....	1.00
THE ABANDONED FARMER, by Sidney Herman Preston	1.00
THE CRISIS, by Winston Churchill.....	1.00
THE OCTOPUS, by Frank Norris.....	1.20
MONSIEUR BEAUCAIRE, by Booth Tarkington	1.00
THE MAKING OF AN AMERICAN, by Jacob A. Riis.....	2.00
GEORGE WASHINGTON, by Norman Hapgood	1.75
JAMES RUSSELL LOWELL, by Horace E. Scudder	4.00
THE LIFE OF ROBERT LOUIS STEVENSON, by Graham Balfour	4.00
UP FROM SLAVERY, by Booker T. Washington	1.50
LIFE AND LETTERS OF PHILLIPS BROOKS, A. V. G. Allen	8.00
OLIVER CROMWELL, by Theodore Roosevelt	2.00
A HISTORY OF THE AMERICAN PEOPLE, by F. N. Thorpe	1.50
THE CONTROL OF TRUSTS, by John Bates Clark60
THE QUEST OF HAPPINESS, by Newell Dwight Hillis	1.50
THE EDUCATION OF THE AMERICAN CITIZEN, by A. T. Hadley	1.50
THE RIGHTS OF MAN, by Lyman Abbott, D.D.	1.30
THE WORLD BEAUTIFUL IN BOOKS, by Lillian Whiting	1.00
VIEWS OF AN EX-PRESIDENT, by Benjamin Harrison	3.00
THE STRENUOUS LIFE, by Theodore Roosevelt	1.20
THE LIFE EVERLASTING, by John Fiske	1.00
A NEW ELSIE BOOK, by Martha Finley..	.85
THE CENTURY BOOK FOR MOTHERS, Dr. Yale and G. Pollak	2.00
WITH ROBERTS AT PRETORIA, by G. A. Henty	1.25
AT THE POINT OF THE BAYONET, by G. A. Henty	1.25
THE RIDDLE OF THE UNIVERSE, by Ernest Haeckel.....	1.20
ENCYCLOPEDIA OF ETIQUETTE, compiled by Emily Holt	1.60
A DAY WITH A TRAMP AND OTHER DAYS, W. A. Wyckoff.....	1.00

The New Book Store

FORMERLY AMERICAN TRACT SOCIETY

Telephone, MAIN 5988.

L. H. CARY, Manager.

16 Grant Avenue, San Francisco.